

THE LIFE OF
JACOB BEHMEN

WRITTEN BY
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ESQUIRE,

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THE
L I F E
O F
JACOB BEHMEN &c.



Know it cannot but seem strange that I should pass over all the brave men that have in this last Generation excell'd in Martial Achievements or Civil Governance, or such who (as it is call'd) have been zealous for the Reformation of Religion and worship, (though there be some reason to suspect that a great part of them were unwarily heated into that garb upon State Designs) and undertake to write of a poor contemptible Shoemaker, whose Bones are scarce dry enough to take up for Reliques; being not much above twenty years standing among the dead.

I confess I am very sensible of my adventure herein, especially in giving forth any man to be a Saint

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without the *Fiat* of the Clergy, and that my self run a great hazard of being transformed into a Devill by their Execrations and Anathemaes.

Yet it being my *happinefs* to be born an *Englishman*, and my *Birth-right* to be judg'd by my *Lay-Peers*, I shall try the *danger* of a Relation of the *wonderfull Providences* wherein *this man was conversant*; and though perhaps he may be accounted no Saint, yet it may lessen his esteem of being a pestilent Heretick.

I do notwithstanding with much submission crave pardon of my noble friends of that reverend cloth, in this my appeal to all Christians for their judgments in the Canonization of him, and would have them believe that I am not so ill read in the *Fathers* and *Councils*, as not to think the power of admission into the Calender and the red paint-box, are Synodical jurisdictions, and solely intrusted with them, with that other bunch of the Keyes of the bigger Heaven; But it having been this mans misfortune to be something plain in his expressions about a few small Errors in their pretences to pomp and power (which he (silly ignorant man having not tasted their sweetness) thought unbeseeming the Evangelike meekness and lowliness) otherwise to have led a Saint-like life, and in much sweet communion with God, I am forced out of that disobligation he hath given, to wave for the present their Patritian Power, and present him a Candidate to the Tribunes and Commonalty of Christians.

As for many who in these last Ages have termed themselves Saints, and the redeemed ones, what
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shift God may make with them in Heaven, I know not (he can do much;) but if I may speak unfeignedly, they are so unmortified, and untrue of word and deed, that they are found untoward members for a true Common-Wealth and civil Society here on Earth.

But that I may give some account of my undertaking this business.

Truly having found many things obscure in this man's Writings, others highly honest, pious, just, and of much improvement to that equal, humane, sociable principle (to which I have devoted all what I have, a servant till the true Bridegroom appear to take me up to a better society) I thought, that an inquiry into, and a short Relation of his Life, would be no little advantage to stir up the more searching Spirits to a thorough weighing of all that he hath published; and being herein furnished with some helps by the *ingenuous Publisher* of his Works, Mr. *Blunden*, I laid aside a few daies to fit the Materials that were sent me in an order accommodate for a gentle and willing Reader.

It may very well be observed, that who-ever appeared to the World in a true Godlike form, and solely in that pure spiritual ministration, it hath the greatest Antipathy, and Distaste towards them that can possibly be imagined; nay in the whole Creation there are not two Frames of beings so perfectly contrary, and engaged to each others destruction, as are these two.

It is very true, that *Moses*, *Joshua*, *Samuel*, *David*, and others, came forth in this life, in much

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applause, but had therewithall a delegation to the temporal Magistracy, wherein by God's good power they led the people through many straits, made them victorious, gave them houses, Lands, men and mayd-servants, and repute amongst the Nations round about; all which allayed and lessened the hate which the divine form, in which they lived, necessarily produceth.

And yet for all this, some of them had dyed under the peoples hands, had not the good God entrusted with them, upon desperate mutinys, miraculous workings beyond the production of ordinary men, to give a stop to the heady rage of the multitude.

But as for those that in these last generations he hath sent with this plain uncouth message to Mankind, to bid him fight and contend, tell him he shall have Heaven, a Ioy, a Paradise, a Land, a Territory, a Kingship; but that all this is in himself, the Land is himself, that it is in the Devills possession, there he rules, and lives, and guides there, that with him he must encounter, and cast him forth, else his expected Heaven will turn into a Hell; these are dismal Messengers of odious things, especially to those that in their several forms of Religion have been promised eternal happiness at a far cheaper rate.

And indeed would it not grieve any Soul to have the fair assurance to so brave a Country, that it hath under seal received from the indulgent hands of its Ghostly Father, taken from it, and put upon the necessary passage of such a direfull Wildernesse? I appeal to the World, whether these Messengers of evil

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vill tydings do not wel deserve to be crucified, and the Doctrine of Merit and Imputation restored to their antient dignity.

But I hope the mercifull God hath (at least in this Nation) muzzel'd the devourer and persecuter, and that it shall be lawfull for each one modestly to proclame an orderly Turnament for his Mistris Opinion or Reputation of his wronged Friend, the Civil Power sitting as Judges of the Field, that nothing be attempted against the Publique Peace and chosen Laws of the Nation; and under that confidence, and to those judges too, I venture upon, and submit this ensuing Relation.

There is a little Market town in the upper *Lysatia*, nam'd Old *Seidenburg*, distant from *Gorlitts* about a mile and an half, in which lived a man called *Jacob*, who had to wife one *Ursula*; people they were of the poorest sort, yet of sober and honest demeanour. In the year 1575 they had a Son, whom they likewise named *Jacob*; his Education and breeding was su table to their Wealth; His first employment being the care of the common cattle amongst the rest of the youths of the Town: But, when grown elder, he was plac'd at School, where he learnt to read and write, and was from thence put an Apprentice to a Shoemaker in *Gorlitts*, with whom having served his time, in the year 1594 he took to wife one *Katherine* the daughter of *John Hunshman* a Citizen of *Gorlitts*; by her he had four Sons, living in the state of Matrimony thirty years: His Sons he did in his life time place to several honest Trades. He fell sick in *Silesia* of a hot burning Ague, contracted

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contracted by too much drinking of Water, but was at his desire brought to *Gorlitts*, and there dyed in 1624. being neer fifty years old, and was buried in the Church-yard: Over his Grave was erected this following Device, sent from a friend out of *Silesia*; A black wooden Cross (the particular form of which, as it was copyed at the place where it remains, appears at the end of this discourse) with the Hebrew name *Ꝕ H S V H* and twelve golden Beams encompassing it, under which rested a child on a dead-mans head with the Arms placed on its sides with these eight letters, *V. H. I. L. T. C. T. V* underwritten. On a broad Ovall Circle or Field, were written these following words, *Born of God, died in Ꝕ H S V H, sealed with the Holy Ghost, doth rest here* Jacob Behmen of Old Seidenburgh, *who, the seventeenth of November, about six of the clock in the forenoon, fifty years of age, blessedly departed.*

At the Right hand from the South side, was painted a black Eagle on a high Rock, who trod with his Left foot on the head of a great Serpent wound together; in the Right foot he held a branch of Palm, and in his Beak the branch of a Lilly, which was reacht to him out of the Sun, besides which was written this word *V I D I*.

On the Left side of the Cross from the North, stood a Lion, having on his head a Cross and a Crown, placed with his Right hin-foot on a Cube, with the Left on a Globe, in his Right fore-Paw, he held a flaming Sword, in his Left, a burning Heart, by him was written this word *V I C I*.

In the midst under the Ovall Field, upon the tree
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of the Cross stood a Lamb with a Bishops Infule under a Palm-tree by a water-spring in a green pasture, feeding among the Flowers, where stood
V E N I.

At last there stood beneath, near the Earth, upwards the Crosses tree, his last words, *Now go I hence into Paradise.*

This Hieroglyphical Monument had remained but a while, but been razed and imbezled by the rude hands of the envious, who would have lavished their impotent wrath against the blessed Author on this painted wood, and discovered their hate to the memory of his goodness whom they would long before have crucified, had not he and it been protected under the indulgent hands of a wise Magistracy.

For certainly such and so insociable are the Religious of the World, that each would in high appetite devour other, and mispend the pretious Race of mankind in mutual Slaughters, did not the good God enter into the noble Reason of Man, and set up in power the meek and the neighbourly dictates thereof, to curb the bold claims of tyrannous fancy, which doth by its impostorous Opinion unman the Creature, and countenance him to act over all his immoral and untutor'd Lusts under pretence of Conscience and religious Zeal.

As to the outward personage of the man whose life I now write, I may truly say it was not such as was amiable among the Children of men; Yet so hath God in his Providence frequently disposed his gifts, and made Stewards thereof, such as in mans eye could not by the Symmetry of face, and composure

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sure of behaviour, take upon trust the meanest office.

One would have thought that the Wisdome and Honesty of *Æsop* and *Socrates* had deserved better Cases; yet in such heaps of Limbs hath God had his Treasure, that nothing might be stoln from his Glory, and attributed to the decent and accommodate proportion of a well-timber'd Body.

His Stature was exceeding little, he had a low Forehead, his Temples prominent, his Nose large and Gibbous, his Eyes grey and somewhat glistering, his Beard thin and short, and his Voice low.

This is what I have learnt of the natural Relations and Imployment of this Instrument, by whom it pleased God in this last time to bring so much Knowledge into the World. Concerning his second Birth, and Shape, and what was in order thereunto remarkable, I shall crave a leaf or two more in the relation, finding therein many things observable and strange, yet such as may peradventure bring some distaste to persons not versed in the general Providence of God; who believe that he hath confined his Mercy and Bounty to their ministrations, and like willfull Children are wayward and peevish if their Father use indulgence to any but themselves, or out of his usual order.

As in all men that have appear'd to the World in accomplishments beyond Acquisition and Reason, it hath pleas'd God to usher them on with some miraculous and extraordinary dispensations, and to place a Hand or Star over against them, to lead the Worlds eye thitherward to observe his work; so
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was it with *Jacob Behmen*, for while he was a Herd-boy, in the heat of mid-day retiring from his playfellows to a little stony Crag hard by, call'd the Lands Crown, where the natural situation of the Rock had made a seeming inclosure of some part of the Mountain, finding an entrance into it, he went in, and saw there a great wooden vessell full of mony, at which sight, being in a suddain astonishment, he did in hast retire, not moving his hand thereinto, and came and related his Fortune to the rest of the Boyes, who coming up along with him, sought often, and with much diligence, an Entrance, but never found any; though some years after, a Foreign Artist, as *Jacob* himself related, skill'd in the finding out such Magick Treasures, took away the same, and thereby much enricht himself, yet perished by an infamous death, that treasure being lodged there, and it seems laid cover'd with a Curse to the finder and taker away.

Truly when I consider of *Solomon's* Vision, and the first offer that God made him, which was to choose his Riches, I cannot but think there was a debauching Conduct of this tender Youth into this Cave of *Plutus*; Our Saviour had tendered him the World and the Glory thereof, which was a fair offer had the condition been any thing tolerable, though I assuredly believe few obtain it at lesse rate.

Certainly *Mahomet* was at first, in his great retirements and Devotions, of some realty, and had not forecast that filthy Religion, with which he hath now infected a great part of the World; but falling short in his trial and temptation, he yielded
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himself to the Prince of this World, and had by him a Worship fram'd suitable to its Dominion.

Nor was, I believe, *Ignatius Loyola* (that offence of Christendome) (when he first had sight of his ill-spent life, and wander'd about the World, preaching Repentance to all people, in a poor and vile Rayment, and was in his first Ministration, apprehended in *Spain*, and imprison'd, because he preacht without Order, and Mission from the Prince of the worlds Religion) such as after he prov'd to be, fainting under the Temptation, and distrusting the Providence of God that had sent him; for from that time he retired to the Schools, and sought helps to an Evangelick Ministration from thence, disvaluing that open Fountain, in whose Will and Obedience if he had waited in patience, and not grown weary of urging over and over that plain Message *Repent and amend*, which was put in his mouth, he had without all doubt proved an Instrument of great use, and not (as now Himself and his Followers are become) meer State tools, and movers of the secret Engines of Sedition, Murder, and Bloodshed throughout all *Europe*.

By the way, I may not pass the natural part of this unusual passage of our young Prophet into the Entrailes of the Earth, which without doubt would not have been, were not those places inhabited, and the Creatures that dwell therein commanded to be ministring Spirits in the present temptation. The Mole lives in his Hill, and the industrious Ant hath her little Cottage, higher
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than the Surface of the Earth, and the bigger Mountains (whether thrown up by them, I will not dispute) are the dwellings of other Creatures , some lodg'd there by confinement, or their own choice , others born and bred in the Earth, who delight in places abounding with strong Metalline and Mineral Vapours, both as suitable to their natures, and where the casual lying of the Rocky Ore makes handsome Caverns and Chambers for these dark-som Guests.

The Mountain *Hecla* in *Island* (if History may be credited) is the place of some greater residence than ordinary for these subterranean Spirits; for to Passengers that come thither, are frequent appearances of their friends that have died violent deaths, by Water, Fire, or the Sword, coming unto them in their familiar Garb; Insomuch as they that are not accustomed to it, saluting them as alive , desire their companies home, to which they answer with a deep sigh, they must return to *Hecla*, and immediately vanish.

Nor is the Aery Region disfurnisht of its Inhabitant Spirits; Some of the *Jewish* Rabbins say, that by the creation of the Fowls of Heaven mentioned in *Genesis*, is understood not those only whose Bodies we see, and catch, and feed upon, but that far more numerous Progeny of Aerial Spirits, lodg'd in Vehicles of a thinner-spun thred than is (otherwise than by condensation) visible to our dim sight.

There is (if I remember right) a Diet, and order prescrib'd in *Agrippa*, with certain Rules, which observing, you may in this Body obtain the sight of,

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and speech with, those Aerial Spirits, which many, forsaking their thirst after the Kingdome of Heaven, have ambitiously long'd for; As for my self, I never desir'd to try the truth of his experiment, but had much rather (at least till I be uncas'd, and upon equal tearms with them) sit talking with my Wife, and play at put-pin with my Children, than adventure upon such unwarrantable converse.

Those familiar Spirits consulted with by some *Jewish* women under the old Testament, tis not certain they were Devills, yet is their Society, as unworthy the noble Race of Mankind, forbidden under a severe penalty; Some think, because though long-liv'd, yet wanting an immortal Soul, or at least the life of immortality, the Image of God, and so more likely to debauch Mankind into their imperfections, than contribute any thing to his improvement, there being nothing of worth; he may not be better taught by God, his own industrious search, or instruction of his fellow Creatures of his own kind, than by those inferior Pedagogues; besides, those other Hellish Spirits (the sworn enemies of God and man) too oft intruding themselves into these familiarities, and man being in danger of being drawn into Idolatry by those discoveries of secrets and other wonders, wherewith they usually delude the besotted multitude, into an opinion of their Deity. But to return to our lower Region.

There was (as I have heard the Story credibly reported in this Country) a man apprehended for suspition of Witchcraft, he was of that sort we call white-witches, which are such as do Cures beyond the Ordinary reasons and deductions

ons of our usual Practitioners, and are supposed (and most part of them truly) to do the same by the ministration of Spirits (from whence, under their noble favour, most Sciences at first grew) and therefore are upon good reason provided against by our Civil Laws, as being waies full of danger and deceit, and scarce ever otherwise obtain'd than by a devilish Compact of the Exchange of ones Soul to that assistant Spirit for the honour of its Mountebankery) what this man did was with a white powder, which he said, he receiv'd from the Fayries, and that going to a hill he knocked three times, and the hill opened, and he had access to, and converse with, a visible people; and offer'd, that if any Gentleman present would either go himself in person, or send his servant, he would conduct them thither, and shew them the place and persons from whence he had his skill.

Truly I know no manifest violence it would do to the text in *St. Matthew* and *Luke*, if *οὐρανὸς* were interpreted into a Mountain, for *Pluto* the God of Riches, and the World, hath there his habitation, gold, silver, pretious stones, iron, copper, are in reality the Kingdom of the world, and the glory of it, the means of the manage, obtaining, and keeping of the same; mankind is either bought or beaten into subjection, the noble Reason, in which principle all men are Kings, rule alwaies, and are alwaies subject, being yet bound in Lusts, or vitiated in its pupilage by fanatick Impostures in loose and unbottom'd Credences.

But I will not cloy the Reader with Histories parallel to this, but give him one for all, which is as followeth.

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In the year 1570. there liv'd at a place call'd *Schweintz* in *Silesia*, a man call'd *Jacob Behre*, he was of a sober Life and holy Conversation, and much skill'd in the Chymical and Magick learning.

This man having left the affairs of the World, and retir'd into privacy and contemplation, was on a day walking by himself at the *Zotten*, which is a Mountain not far distant from that City; where, he falling into attentive consideration of the wonderfull workings of God in Nature, there lay open before him a passage into the Mountain, in which he entring confidently, to view what things there were extraordinary, when he was gotten a good way within the same, there came against him a cold vehement wind, which caused throughout his Body a horrid shivering, upon which, advising with himself, he was induc'd to believe that the place was kept by a power greater than wherewithall he could, in the strength of his natural facultyes, encounter.

He therefore at that time retired, and applyed himself in prayer to God, that if it were his pleasure, he would make known unto him the Wonders of the Earth, and protect him in his Soul and Body in the search after the same, and wholly submitting it to his will, and moving whether he should again approach those secret Habitations, and seek his Glory in the veiw of his Works and Wonders;

Having after his prayer for some time hearken'd and attended unto the dictate of the divine will in himself, he was at last surpriz'd with a suddain desire and heat in attempting the same, and on a Sunday

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day morning he goes to the Mountain, and finds the place at which he formerly entred, and with joy and hope went on till he came to a narrow way betwixt two stone-walls; the passage was something uneven, sometimes ascending, sometimes descending, one while broad, then again narrowing it self, and on the wall-sides it seemed to him as though there were bright shining pieces, as though it had been embossed with silver Studds, at the end of this unevenness was a long Gallery equal below and above.

Throughout this his second attempt he felt no resistance as formerly, but a bright shine went before him, till he arriv'd at a Gate that was shut; here in the same confidence, and repose in God's Power and Goodness, he knock'd thrice, at the last time of which, the Gate open'd, and within he beholds (with some amazement) three tall men, decayed in Body, sitting one over against the other at a round Table, they had on their heads old-fashion'd *German* Bonnets, their looks were ghastly and quivering, seeming to be in an exceeding sad condition, on the Table there lay before them a Book, cover'd with black velvet, shut with Clasps.

Reader, thou wilt believe this man had a good heart, and was kept stedy by a power beyond the highest effect of Reason, that durst venture so near the Confines of Hell.

He looking a while on them (having his trust in God, whose protection is not limited by the surface of the Earth) approacheth near, and saith unto them, *Peace be unto you*; they reply'd, *Here is no Peace*; he steps another step nearer and saith, *Peace be unto you in the name of the Lord*, at which they

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they trembling and faltering in Speech , again replied, *Here is no Peace*; He comes yet nearer close to the Table, and saith , *Peace be unto you in the name of the Lord Jesus Christ*; at which words they were struck with terror, and seeming to be surpriz'd with a suddain astonishment , they reply'd only with silence ; But one of them takes the black book & laies it before him, which he opening reads the Title , which was, *The book of Obedience* ; and reading no further, he enquires who they were; they answer'd, *They knew not*; He further asked them of the reason of their confinement to that place , they reply'd , *They expected the severe judgment of God in the condign punishment of their offences*; He desires he may know what offence they had committed, that they expected such a weight of punishment; They looking towards a Curtain , intimated that he might there see what they had committed;

He approaching to the Curtain, draws the same, and finds abundance of all murtherous weapons, much old Goods, partly decay'd with Age, able to furnish a Shop of all trades, besides the Bones and Carkasses of men, and much other Reliques , not unlike those that in a Cave of a Mountain were once found in the Bishoprick of *Cullen* , besides the Haunt of a notorious Thief , that had committed nine hundred and sixty Murthers, intending to make them up a thousand, but was prevented by a deserved Execution; which gives a great probability to believe that these persons were in their life time Moss-Troopers, High-way men, or Souldiers of Fortune ; For by the *Silesian* Chronicles it appears, that uppon this *Zotten* was a Garrison'd Castle

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tle that was called *the thieving Castle*, the ruins of which, and the Remains of dangerous passages, are apparent to this day,

Jacob Behre, seeing their dismal crime, demanded If this were the Treasure they had in their life time layd up, they replied, *Yea.*

He asked If they were yet sensible they were bad Works, they acknowledg'd it.

He further urging Whether they were sorry for the same, they gave no answer thereto, only fell into a trembling.

He yet questioning them Whether they beliey'd that good deeds were a duty upon them, they confessed it.

And desiring to know their intention towards goodness, if occasion offer'd it self, whether they would turn good men, they said *They knew not:*

After which replies, He told them that God was the highest good, that his Works were as Himself, Man especially he had created to be a Fellow-worker with him in Goodness, and that if they would come forth in the Will, and desire, to be Instruments of God, no doubt there would be mercifull acceptance.

At his Speech there seemed in them great perplexity and alteration, as willing, yet uncertain whether to obey his Counsel or not.

But the hour of his stay being expired, he could no longer attend; but after he had laid open to them the Mystery of Christ's Death and descent into Hell, and promised, if the Lord would, he would again visit them that day seven-night, He departed from thence. What happened further at his se-

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cond coming is not related, but thus much is written from his own Mouth by a man worthy of esteem, to whom he communicated it, and after his death confirmed by his Wife, to whom at his coming from thence he had made it known, with some other things of note, one of which, that often-times by Night she saw a bright Light about his Bed, whereat she being amaz'd he comforted her, telling her it was the Holy Protection of God, an Angel-guardian, which, through his earnest prayer, was granted him for his Comfort and Society; whereupon her fear ceased, and she rested satisfied in the Love and Goodness of God.

When I consider all these Stories together, they bring into my mind those places of *St. Peter*, *That Christ went after his death to preach to the Spirits in Prison that were disobedient in the days of Noah*; And that other place, *For this cause was the Gospell preached to the dead*; And that of *St. Paul*, *Why are ye baptized for the Dead, if &c.*

The vulgar Latine reads the first place in one Copy *Qui fuerunt in carne in diebus Noë*, instead of *Qui fuerunt in carcere*;

And truly it seemes worth the observing, that no Spirits are committed to these Subterranean Gaoles and confinement, but such as have either for notorious sins, died violent deaths, or been themselves Man-slayers.

The consideration of which, might in some measure alay the heat of the Martial men of this world, in their endeavours to rule by that means, and put them upon a diligence in the improvement of Reason

son, in the just manage of affairs intrusted with them; and by these arms to subject the reason, and preserve the outward peace of Mankind; rather than by Murthers and Bloodshed, acted frequently upon infirm and weak grounds, adventure such a direfull imprisonment, as seems to appertain to the unwarrantable slaughter of our fellow-Creatures.

But to return to our Auhor, when he had a while been an Apprentize, his Master and his Mistris being abroad, there came a Stranger to the Shop, of a reverent and grave Countenance, yet in mean Apparrell, and taking up a pair of Shoos, desir'd to buy the same; the Boy, being scarce got higher than the sweeping of the Shop, and carrying Coles, would not presume to set a Rate for the same, told him his Master and Mistris were not within, and himself durst not adventure the sale of any thing without their Order;

But the Stranger being very importunate, he offerr'd them at a price, which if he got, he was certain would save himself harmless in the parting from them; supposing also thereby to be rid of the importunate Chapman; But the old man paid down the mony, took the Shoos, and departed from the Shop a little way, where standing still, with a loud and an earnest voyce, he call'd, *Jacob, Jacob, come forth*: The Boy within hearing the voyce, came forth in much affrightment, at first amaz'd at the Strangers familiar compellation of him by his Christian name, but recollecting himself he went to him; The man with a severe but friendly Countenance, fixing his eyes upon him (which were

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bright and sparkling) took him by his Right hand, and said to him;

Jacob, thou art little, but shalt be great, and become another man, such an one as at whom the World shall wonder. Therefore be Pious, fear God, and reverence his Word; read diligently the holy Scriptures, wherein you have comfort and instruction: for thou must endure much misery, and poverty, and suffer persecution; but be couragious and persevering, for God loves, and is gracious unto thee ; And therewithall pressing his hand, he lookt with a bright sparkling eye fixed in his face, and departed.

This Prediction took deep impression in *Jacob's* mind, made him bethink himself and grow serious in his Actions, keeping his Thoughts moving in consideration of the Caution he had receiv'd from that man of such uncouth demeanour.

So that from thence forward, he did much more frequent the publick hearing of the Word, and profited well therein, in the outward reformation of his life, and seriously considering with himself that Speech of our Saviour, *Luke 11. 13. My Father which is in Heaven will give the Spirit to him that asketh him*, He was thereby thoroughly awaken'd in himself, and put forward to desire that promised Comforter, and continuing in that earnestness ; he was at last, as is his own expresfion, *environ'd with a divine Light for seven dayes together; and stood in the highest contemplation and kingdom of joies ;* and this happen'd to him while he was with his Master in the Country about the affairs of his vocation.

When the Vision and Revelation was pass'd by him, he grew more and more acuratly attentive to
his

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his Duty to God and his Neighbour, frequented the Church carefully, read the Scriptures, and liv'd in all observance to outward Ministrations; Scurrilous and Blasphemous words he would rebuke, even in his own Master, who was somewhat intemperate of his tongue, and from day to day continuing upon his watch, he endeavour'd after the Christian growth, becoming, by his contrariety of Manners, a scorn and derision to the World; and at the last his own Master being not able to bear a Reprover so neer home, in that relation set him at liberty, with free permission to seek his livelihood as him best liked.

After this, about the year 1600. in the twenty fift year of his age, he was again surrounded by the Divine Light, and replenish'd with the Heavenly Knowledge; Insomuch as going abroad into the Fields, to a Green before *Neys-Gate*, at *Gorlitts*, he there fate down, and viewing the Herbs and Grass of the field, in his inward Light, he saw into their Essences, use, and properties, which was discover'd to him by their Lineaments, Figures, and Signatures.

In like maner did he behold the whole Creation, and from that Fountain of revelation wrote his Book *de Signatura Rerum*. In the unfolding of these Mysteries, before his understanding, he had an over-measure of joy, yet returned home and took care of his Family, and liv'd in great peace and silence, scarce intimating to any these wonderfull things that had befalln him, till in the year 1610. being again taken into this Light, lest the Mysteries reveal'd unto him should pass through him as a stream, he took Pen and Ink in hand, and rather
for

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for a Memorial, than intending any Publication, he writ the first book of his, call'd *Aurora*, or *The Morning redness*;

The Book being found about him, by a man of great quality, with whom he conversed, was received with that desire that he immediatly disjoyned it, and caus'd it to be copyed out in a few Hours.

Thus, contrary to the Author's intention, it became publick, and after a while, fell into the hands of one *Gregory Richter*, the Superintendent of *Gorlitts*, who making use (as is usual) of his Pulpit, and the liberty granted him of speaking without a Gainsayer, to revile what and whom he pleas'd, He endeavour'd to stir up the Magistracy to exercise their jurisdiction in rooting out this supposed Church-weed.

And this he did with so much vehemency & pretence of godly zeal, that the Senate took some notice of it, and convened *Iacob Behmen* before them, seizing his book, and admonishing him to imploy his mind in the affairs of his Trade, and for the future leave off the writing any more books, wherein he saw was so much offence.

This occasion brought this man first into publick notice, for, at the hearing of the business, such was the unchristian heat and distemper of the Minister, and so much the meekness of *Iacob Behmen*, that it gave great advantage to his repute, and furtherance to his Ministration, and credit to that inward School, from whence he came out so well taught.

For afterwards this very Book, which the Senate had seized on, was by themselves presented to the
Electoral

Electoral Court-Marshal at *Dresden*, when he came to *Gorlitz*, and was afterwards by him sent to *Amsterdam*, from whence I believe the first impression came forth.

Upon the command of the Senate, he abstain'd from writing seven years, at the end of which, a new motion from on high seizing upon him, and taking captive these rational humane prohibitions that held him bound, he again writes; out of what Principle, and how mov'd, his own words can best express.

“ Art (*saith he*) hath not written here, neither
 “ was there any time to consider how to set it pun-
 “ ctually down, according to the right understand-
 “ ing of the letters, but all was order'd according to
 “ the direction of the Spirit, which often went
 “ in hast; so that in many words letters may be
 “ wanting, and in some places a Capital letter for
 “ a word; So that the Penmans hand, by reason
 “ he was not accustomed to it, did often shake;
 “ And though I could have written in a more ac-
 “ curate, fair, and plain maner, yet the reason
 “ was this, that the burning fire did often force
 “ forward with speed, and the Hand and Pen must
 “ hasten directly after it; for *it cometh and goeth as a*
 “ *suddain show'r*: and further he saith, “ I can write
 “ nothing of my self but as a Child which neither
 “ knoweth nor understandeth any thing, which nei-
 “ ther hath ever been learnt, but only that which
 “ the Lord vouchsafeth to know in me according
 “ to the measure as himself manifests in me;

“ For I never desir'd to know any thing of the Di-
 “ vine Mystery, much less understood I the way to
 seek

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“seek and find it; I knew nothing of it, as it is the
“condition of poor Lay-men in their Simplicity.

“I sought only after the Heart of Iesus Christ, that
“I might hide my self therein from the wrathfull
“anger of God, and the violent assaults of the Devill ;
“And I besought the Lord earnestly for his Holy
“Spirit and his Grace, that he would please to bless
“and guide me in him, and take that away from me
“which did turn me from him; and I resign’d my self
“wholly to him, that I might not live to my own
“will, but His; and that He only might lead and
“direct me, to the end I might be his Child in his
“Son Iesus.

“In this my earnest and Christian seeking and de-
“fire (and wherein I sufferr’d many a shrewd re-
“pulse, but at last resolv’d rather to put my self in ha-
“zard than give over and leave off,) The Gate was
“open’d unto me, that in one quarter of an hour I
“saw and knew more than if I had been many years
“together at an University, at which I did exceed-
“ingly admire, and thereupon turn’d my praise to
“God for it.

“For I saw and knew the Being of all beings; the
“Byss and the Abyss, and the eternal Generation of
“the *Holy Trinity*, the Descent and Original of the
“World, and of all Creatures through the Divine
“Wisdom; I knew and saw in my self all the three
“Worlds, namely, *The Divine*, the Angelical, and
“the Paradisaical and, *The dark World*, the original
“of the Nature, to the fire, and then Thirdly the *E-*
“*ternal and visible World*, being of a procreation or
“extern Birth, from both the Internal and Spiritual
“Worlds; And I saw and knew the whole working
“Essence, in the Evill and in the Good, and the mu-
tual

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“ tual original, and existence, of each of them ;
“ And likewise how the fruitfull-bearing womb of
“ Eternity brought forth.

“ So that I did not only greatly wonder at it,
“ but did also exceedingly rejoyce, and presently it
“ came powerfully into my mind, to set the same
“ down in writing, for a Memorial for my self,
“ (albeit) I could very hardly apprehend the
“ same, in my external Man, and expresse it with
“ the pen.

“ Yet however I must begin to labor in these
“ great mysteries, as a Child that goes to School ;
“ I saw it as in a great deep in the internal.

“ For I had a thorough view of the Universe, as
“ in a Chaos, wherein all things are couch'd, and
“ wrapt up, but it was impossible for me to expli-
“ cate the same.

“ Yet it open'd it self in me, from time to time,
“ as in a yong plant ; Albeit, the same was with
“ me, for the space of twelve years, and it was as it
“ were breeding, and I found a powerfull instigati-
“ on within me, before I could bring it forth into
“ external form of writing ; And what ever I
“ could apprehend with the external Principle of
“ my mind, that same I wrote down.

“ But however afterward the Sun did shine on
“ me, a good while, but not constantly, for the
“ Sun did hide it self, and then I knew not, nor
“ well understood my own labour. So that man
“ must acknowledg, that his knowledg is not his
“ own, but from God, who Manifests the *Ideas* of
“ wisdom, to the soul of man, in what measure he
“ pleaseth.

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In the Guidance of this light, and from this principle, he wrote these following works.

1. Anno 1612. He wrote the *first Book called Aurora, the Rising of the Sun.*
2. Anno 1619. *The second Book. Of the Three Principles.*
3. Anno 1620. *A Book of the Three-fold life of Man.*
4. *An Answer to the 40. Questions of the Soul, propounded by Doctor Balthasar Walter.*
5. *Three Books. The first, of the Incarnation of Jesus Christ. The second of the Suffering, Death, & Resurrection of Christ. The third of the Tree of Faith.*
6. *A Book of Six Points.*
7. *A Book of the Heavenly and Earthly Mysterium.*
8. *A Book of the Last Times to P.K.*
9. Anno 1621. *A Book De Signatura Rerum, or the Signature of all things*
10. *A Consolatory Book of the four Complexions.*
11. *An Apologie to Balthasar Tilken, in two parts.*
12. *A consideration upon Esaias Steeffells Book.*
13. Anno 1622. *A Book of true Repentance.*
14. *A Book of true Resignation.*
15. *A Book of Regeneration.*
16. Anno 1623. *A Book of Predestination and Election of God.*
17. *A short Compendium of*
- Repentance.
18. *The Mysterium Magnum upon Genesis.*
19. Anno 1624. *A Table of the Principles, or a Key of his writings to G. F. and I. H.*
20. *A little Book of the Supersensuall Life.*
- (21.) *A little Book of Divine Contemplation.*
22. *A Book of the two Testaments of Christ, viz. Baptism and the Supper of the Lord.*
23. *A Dialogue between the enlightened and the unenlightened Soul.*
24. *An Apology upon the Book of true Repentance, directed against a Pasquill of the principal Minister of Gorlitz, called Gregory Rickter.*
- (25.) *A Book of 177. Theosophical Questions.*
26. *An Epitome of the Mysterium Magnum.*
- (27.) *The Holy Weeks, or the Prayer-Book.*
28. *A Table of the Divine Manifestation, or an Exposition of the Threefold World, to I. S. V. S. and A. V. F.*
29. *A Book of the Errors of the Sects of Ezechiel Meths to A.P.A. or an Apology to Esaias Steeffell.*
30. *A Book of The last Judgement.*

Further

31 *Certain Letters to divers persons, written at divers times with certain Keys for some hidden words.* | The Books which the Author finished not, are marked with this Sign ()

Many of these works have of late been published, in the *English* tongue, by the industry of a Gentelman, to whose pains our *English* Commonwealth rosts much oblig'd, the rest remain yet lockt up, and expect the diligence of the same or some other such generous spirit.

The publication of his first book call'd *Aurora*, or the *Morning redness*, brought from all parts great resort to him of learned men, and most specially Chymists, with whom much conversing, he got the use of those Latine and Greek words that are frequent in his works, himself often complaining of the barrenness of his mother tongue, to bring forth into significant expression that notion that lay clear, and orderly, in his mind, and frequently wish'd, that he had in his youth made himself Master of some other language, from whence he might perhaps have commanded a word, or phrase, of great use, and conveniency, to the unfolding what he had to propose.

The Greek word, *Idea*, pleas'd him much, he was us'd to call it his *fair, pure, heavenly virgin, a spiritual bodily exalted goddess*.

Of those learn'd men, that convers'd with him in the greatest familiarity, was one *Balthazar Walter*, this Gentelman was a *Silesian* by birth, by profession a Physician, and had in the search of the antient Magick learning, travell'd through *Egypt, Syria*, and the *Araby's*, and there found such small remainders

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of it, that he return'd empty, and unsatisfy'd, into his own Country, where hearing of this man, he repair'd to him, and did, as the Queen of *Sheba* with King *Solomon*, try him with those hard Questions, concerning the Soul, which with the answers to them, are now publique in many languages; from whence, and from frequent discourses with him, he was so satisfy'd that he there stay'd three months, and profess'd, that from his converse, he had receiv'd more solid answer to his curious scruples, than he had found among the best wits of those more promising Climats, and for the future, desisted from following rivulets, since God had open'd a fountain at his own door.

It is a strange thing to see, how nature, reason, and humane wit, have busied themselves to understand and comprehend this divine wisdom, how many have been distracted in the search of it, and forced back in their bold attempts, into foolish infatuations, madness, and stupid brutisms.

Others like *Penelope's* woers (who not being able to win her to their unchast imbraces, satisfy'd their luxurious appetites upon her handmaids) not being able to draw down this chaste Virgin of the heavenly wisdom, into their adulterous imbraces, have fallen foul upon her counterfeits, and those not her true handmaids, the Angels of God, but the sons of Earth, Air, or hell, masking themselves in the names and appearances of Angels of light; hence hath the ignorance of some, malice of others, mistaken the true sons of wisdom, for those dark pretenders.

It was the *Pharises* judgement of our Saviour,
Say

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Say we not well thou art a Samaritan, and hast a devill? and in another place, *This man casteth out devills by Beelzebub the Prince of devills*; so loth is humane reason to submit to, or conceive a possibility of, that perfect wisdom, and power, that is in death, and self-denyall, brought forth, to the glory of him that is the father of it, and raiser from the dead, but will rather limit the great Creator, in natural Consequences, or suppose worse of their fellow Creatures, as going less by the forbidden familiarity with wicked spirits.

The same measure receiv'd *Jacob Behmen*, in his generation, for the appearing of that unusual knowledge, and deep revelation of mysteries, in a vessell so contemptible to the magnificent mind of man, brought such hard Censure as these, from the stupid world, which appear'd one time most especially; The manner thus.

Sitting by himself in his house, one knock'd at his door, to which he repairing, when he had open'd it, a person of a mean stature, of a sharp and stern look saluted him curteously, congratulating to him that great and wonderfull knowledge he had receiv'd, and humbly made known to him, that he heard that he was blest, with a singular spirit, the like whereof had not lately appear'd among the Children of men; that it was a humane, and friendly duty, lying upon every man, to impart the good things vouchsafed him, to his needy neighbour, and himself was now a needy Petitioner that he would yield some of that spirit to him; In which request if he pleas'd to gratify him, he would in such things wherein he abounded, give a fitting recompence, making

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making a covert tender of some moneys, to satisfy *Jacob Behmens* necessities, to whom he reply'd with thanks, *That he did count himself unworthy of the esteeme of having these greater gifts, and Arts, as was by him imagin'd, and found only in himself, an intire love to his neighbour, and simple perseverance in the upright belief, and faith in God; and for any other indowments beyond these, he neither had them, nor esteem'd them; much less (as his words seem'd to intimate) enjoy'd the society of any familiar spirit.*

But (saith he) if there be in you that desire of obtaining the Spirit of God, you must as I have done, do earnest repentance, and pray the Father from whom all good gifts do come, and he will give it, and it will lead you into all truth.

This foolish man contemning this plain instruction, became somewhat uncivilly importunate, and begun with words of Magick conjuration, to force the suppos'd familiar spirit from *Jacob Behmen*.

At which his boldness and folly, *I.B.* being not a little mov'd in spirit, took him by the right hand, and look'd him sternly in the face, intending an imprecation to his perverse soul; At which this Exorcist trembling, and amaz'd, ask'd forgiveness, whereupon *Jacob Behmen* remitted his zeal, dehorting him earnestly from that Simonian, and diabolical practise, permitting him, in hopes of future amendment, to depart in peace.

I have been seriously considering with my self, why the *Scribes* and *Pharises* of this world, should in this measure hate, and blaspheme these men, and not rather rejoyce, that under their ministration, some grow up to these perfections. Is

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Is it not exceeding unnatural, for a Parent to desire the perpetual infancy of his Child? in Creatures destitute of reason, it would be unkindly; should a silly bird, as soon as with yong, sitting she found the shell to break, and some life appear, to kill and suppress that, and not rather Cherish, and take neerer to her, the hopes of the fruit of her long labour?

Into what a lameness, and dwarfish stature have these our dry nurses brought us, and made such pygmy, petted and self will'd Christians, that we are scarce company for the nobler brute? under some of which, had we been brought up, we might have learnt more vertue, than in the Attendance of these poysonous doctrins, that supersede the bent of mans mind, from living truly with his God.

What a height of Presumption is it, to believe that the wisdom and fullness of God can ever be pent up in a Sydonical Canon? how overveen-ing are we to limit the successive manifestations, to a present rule, and light, persecuting all that comes not forth in its height and breadth?

I have much observ'd it, that if it fortune any member of the Church, to have a doctrine, or exhortation, made known to him, or have his mind furnish'd with other notions than what he learnt from his Pastor, it is felony in Divinity, and if they cannot find an old Heretick, in their black Calender, that will challeng the opinions, an indictment that they are *Ignoti cujusdam*, will by them be esteem'd good in Law, whereon to bring him to triall and judgement.

Such entertainment as this, as I shew'd before,
had

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had our *Jacob Behmens* first appearances to the publique, but a good while after he liv'd in peace, by the prudence of the civil Magistrate, till he was again brought in question upon an occasion this following extract out of a friends letter will acquaint you with.

SIR,

To answer your friendly request, in attesting what I know for truth concerning the blessed man *Jacob Behmen*, I am no lesse willing, than in the duty of a Christian oblig'd.

My acquaintance with him began about *July 1618.* at *Lauben*, by means of two common friends to us both, the one a Trades-man now deceased, by name *Liberius Schnollee*, the other was one *Solomon Schroter*, a young Minister, his wives brother, both studious of his Writings, and such as had by real experiment found the truth of what he affirms about those extraordinary illuminations God usually imparts to souls that in a way of humility and obedience do with ardent and unwearied prayers desire his Spirit.

The happy occasion of this first converse came from a prejudicate mind I had against him, being Tutor to the sons of *Mr. Balthasar Tilcken* then his enemy, whence expressing in too harsh language (which God forgive me) my dislike of the man and his Tenents, these friends upon his comming to *Lauben* desir'd my company with him to an amiable conference about my dissatisfactions, wherein his solid answers and mildness in bearing with that suspicious frowardness the Schools had infected me with, struck so deep into my conscience, as I could

not

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not longer resist the spirit and power of Christ in his discourses, but yielded up my self Truth's prisoner, for which I ever praise God. Since that time I have neither spoke with him, nor seen him.

But as for what pass'd twixt him and his most bitter enemy, the minister of *Gorlitz*, as twas first related to me by a friend, and after confirm'd by divers persons of credit, I shall now give you a relation.

“ This minister had lent a young Baker a Doller
“ to buy a little meal, to make cakes against the ho-
“ ly-daies, out of which he brought him a pretty
“ big one for a thank-offering, and having within a
“ fortnight sold off his Batch, restores him presently
“ his mony with thanks, not imagining an expecta-
“ tion of any further interest for so short a loan ; but
“ this it seems satisfied not, the minister in high rage
“ curses the man, with little lesse than damnation to
“ his soul, upon which he despairing of his salvati-
“ on falls into a deep melancholy, and being well-
“ nigh distracted, his Wife gets her Kinsman *Jac-*
“ *cob Behmen* to come and confer with him, who
“ having heard out the cause of his distemper, and
“ comforted him, repairs to the angry Clergy man,
“ expresses with all submission the young mans
“ error, if he had through ignorance of his pleasure
“ committed any, offers him if he desir’d it the ut-
“ most satisfaction, and upon these terms intreats his
“ favour to the perplexed soul.

“ But the minister turning his choler upon the intercessor, demands angrily, What had he to do to trouble him? bids him get him gone about his own business, or he would send him away with a vengeance.

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“ vengeance. So seeing no hopes to appease him, he
“ bid God keep his worship, and departed, but ere
“ he was got out of the door, the furious Prelate en-
“ rag’d yet more at his mild salute, throws his slip-
“ per at him, calling him wicked rascall, and dis-
“ daining a good night from his mouth ; the hum-
“ ble man nothing mov’d takes up the slipper and
“ laies it again at his feet, intreats him not to be an-
“ gry, that he knew not how he had wrong’d him,
“ praies God have him in his keeping, and so parts.

“ The Superintendent’s choler does not yet cease
“ boyling : the next Sunday he railes bitterly in the
“ pulpit against *Jacob Behmen* even by name, thun-
“ ders against the Senate for tolerating such a per-
“ nicious hererick and sworn enemy of the ministe-
“ rial function, who not content to write blasphe-
“ mous books, and pervert souls, durst presume to
“ come and disturb the minister in his own house,
“ that if they longer suffer’d and did not expell him
“ their territories, they would move God in his
“ wrath, to sinck their City, as he did those with-
“ standers of *Moses* and *Aaron*, the rebellious *Core*
“ *Dathan* and *Abiram*, with their complices.

“ The innocent man all the while he was thus
“ bitterly rail’d against, stood leaning upon a pillar
“ just over against the pulpit, yet said nothing but
“ staid in the Church till all were gone out, and the
“ Superintendent among the last, whom he fol-
“ low’d into the Church-yard, and there told him
“ how he was griev’d to hear himself so publickly,
“ and as he thought causelessly, defam’d, yet reque-
“ sted that rather than proceed in that way of pub-
“ lick reproach, he there before his reverend Cha-
plain,

“ plain that accompanied him, let him privatly know
 “ his offence, and it should be amended. The Mi-
 “ nister would at first give no answer to his sute; at
 “ length, upon much importunity, turning to him
 “ with a fell and stern visage, cries, Get thee behind
 “ me Sathan, avant thou turbulent unquiet spirit to
 “ thy abyss of Hell; dost thou still persist without
 “ all respect of my function to molest and disgrace
 “ me? to which surly repulse, the true-spirited
 “ Christian gave this incomparably modest re-
 “ plie.

Yea reverent Sir, I know well, and much ho-
 nour your function; I desire not to lay any as-
 percion upon it or your self, only intreat you (for
 your own and your functions honour, which en-
 gages you not to trample upon a submissive of-
 fender, much lesse innocent) to tell me candidly
 where my fault lies: and further turning to the
 Chaplain, said; Reverend and courteous Sir, I pray
 be pleas'd to intercede for me with our Minister,
 that he would, laying aside this violent passion,
 tell me ingenuously wherein I have offended him,
 that I may, by the best satisfaction I can, appease
 his wrath; that he may cease incensing the Magi-
 strate against me: But no submission would allay
 “ his rage, but in heat he sends his servant for the
 “ town Serjeant to lay hold of him, and carry him
 “ away to prison; but his Chaplain modestly ex-
 “ cusing the poor man, dissuaded him from the ex-
 “ ecution of this piece of the tragedy.

“ The next morning the Senators meeting in the
 “ Council-house, cite *Jacob Behmen* to appear be-
 “ fore them, examin him of his life, and the scandal

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“ he had offer'd the Minister that made him with
“ such vehemence to exclaim against him; but he con-
“ stantly affirming himself utterly ignorant of any
“ just cause of offence he had given him, and hum-
“ bly praying he might be sent for to declare the
“ grounds of his accusation; they esteeming this a
“ just motion, sent two men of quality of the Town
“ to him, to desire him either to come and personal-
“ ly make known his grievances to the Court, or at
“ least inform them of the matter by those they had
“ sent to him for that purpose; but he again falling
“ into passion at this demand, said, he had nothing
“ to doe with the Counsell-house, what he had
“ to say he would speak in his own Consistory the
“ Pulpit, what he did there dictate they must o-
“ bey without contradiction; and without more a-
“ doe disable this wicked Heretick from further op-
“ posing the ministeriall function by banishing him
“ their City, else the curse of *Core*, *Dathan* and *Abi-*
“ *ram*, would light upon them all.

“ With this the poor Senate, a little terrified, fear-
“ ing the preachers spleen, and his power in the
“ Duke of *Saxonies* Court, fall to fresh consultati-
“ on; and some of the more upright and moderate
“ men (seeing neither their reasons nor votes able
“ to countervail the fears or worse passions of the
“ major part) departing the Court; the rest, upon
“ this meer groundless clamour of their *Caiaphas*,
“ huddle up a sentence of banishment against their
“ innocent fellow Citizen, and prosecute it with all
“ vehemence. He hearing it, said only, I doe, gen-
“ tlemen, with all willing submission obey your De-
“ cree, only desire I may goe home to my house to
settle

“ settle my small affairs there, and take my family a-
 “ long with me, or at least take leave of them; but
 “ neither would this small peice of humanity be al-
 “ low’d him, but he must according to the Courts
 “ unalterable Decree forthwith depart: his answer
 “ was, that seeing ’twould be no better he was con-
 “ tent, and thereupon presently got him out of town;
 “ spending the remainder of the Day in a me-
 “ lancholy walk about the town-feilds, and the
 “ Night in what Harbour we know not.

“ But the Senate, meeting again next morning,
 “ upon soberer thoughts repeal their sentence, send
 “ to seek out their innocent Exile, and bring him
 “ back with honour; yet still tir’d with the Prelat’s in-
 “ cessant clamour, they at length send for him again,
 “ and intreat him, that in love to the Cities quiet, he
 “ would seek himself a habitation elsewhere; which
 “ if he would please to doe, they should hold them-
 “ selves oblig’d to him for it, as an acceptable ser-
 “ vice. In compliance with this friendly request of
 “ theirs, he removes to *Dresden*.

*Our Author from whom we have most of those Materi-
 als that make up the History of his life, is not so pun-
 ctual as might be wisht, in setting down particularly
 the questions and answers on both sides, at the follow-
 ing Conference; but what he hath related we shall give
 you as near as may be in his own expression.*

Upon a Citation, *Jacob Behmen* came to *Dres-
 den*, before his Highness the Prince Elector of Sax-
 ony, where were assembled six Doctors of Divinity,
 (besides Mathematicians) as (*Dr. Hohen, Dr.
 Meyfner, Dr. Baldwin, Dr. Gerhard, Dr. Leyfsern,*
 and

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and these (in the presence of his Highness the Prince Elector) began to examine him concerning his writings, and the high Mysteries therein; as also of many profound Queries in Divinity, Philosophy, and the Mathematicks, they propounded unto him; to all which he answer'd and reply'd with such meekness of spirit, such depth of knowledge, and fullness of matter, that none of these Doctors and Professors return'd one word of dislike or contradiction.

The Prince his Highness much admir'd him, and requir'd to know the result of their judgements, in what they had heard; but the Doctors and Examiners desir'd to be excus'd, and intreated his Highness that he would have patience untill the spirit of the man had more plainly declar'd it self, for in many particulars they could not understand him; Nevertheless they hoped that hereafter he would make it more clear unto them, and then they would tender their judgements, but for the present they could not.

Then *Jacob Behmen* propounded some questions to them, to which they return'd answers with much modesty; and as it were amaz'd that they should (so much beyond their expectation) hear, from a man of that mean quality and Education, such mysterious depths as were beyond the fathom of their comprehension.

Then he conferr'd with them touching most of the errors of those times; pointing as it were with the finger, at the originalls of them severally, declaring unto them the naked truth, and the great difference betwixt it and some erroneous suppositions.

To

To the *Astrologers* also (for there were two present) having discours'd something of their science, he said, *Behold, thus farr is the knowledge of your Art right and good, grounded in the mystery of nature, but what is over and above (instancing in several particulars) are meer heathenish additions, the foolishness and blindness of heathens, which we Christians ought not to follow or imitate.*

Then his Highness the Prince Elector, being very much satisfy'd in his answers, took him apart from the Company, and discours'd with him a good space concerning several points of difficulty, wherein being well satisfy'd he courteously dismiss'd him.

After this examination Dr. *Meisner* and Dr. *Gerhard*, meeting at *Wittengberg*, began to discourse of *Jacob Behmen*, expressing how greatly they admir'd at the continu'd harmony of Scriptures produc'd by him at his examination, and that they would not for all the world have serv'd his enemies malice in censuring him, for saies Dr. *Meisner*, *Who knows but God may have design'd him for some extraordinary work, and how can we with justice passe judgement against that we understand not, for surely he seemes to be a man of wonderfull high gifts of the Spirit, though we cannot at present from any ground of certainty approve or disapprove of many things he holds forth?*

After this it pleas'd God to turn the hearts of many learn'd men and preachers to a studying themselves and teaching of others those Doctrines of the regeneration, and the means of attaining it, they had formerly in a blind zeal exclaim'd against as Heretical, whereupon they ceas'd from preaching
up

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up disputes and controversies in Religion, many of those being no wayes determinable but by the intervention of a Divine light above that of reason arising out of the principle of the new birth, which though it cleares up that mans judgement that is possess'd with it, yet can it not allwayes make its way to a powerfull dispelling those clouds of ignorance that remain upon the souls of others, whence they judg'd all contest about those difficulties (being most pregnant mothers of pride, and contenti- on) as banefull to divine charity, and the common peace of mankind.

But for resolution of all doubts, referr'd men to an earnest endeavour after the recovery of the life of Christ, the only fountain of all true light and right understanding in Divine things.

Thus was that excellent light, shining in this heavenly mans soul, by the Cross designe of a malicious adversary, lifted up into its candlestick, and brought upon a publick stage to give light to many; for by these questionings, the mans worth came to be taken notice of, and his writings sought after, and studied, not only by mean people, but many great Rabbies of the Church, and Grandees of the world, nay and many in their hearts infidells to all Religion, have, in catching only at the bait of his mysterious Philosophy, been drawn in to the true faith and Church of God.

So that the plentiful harvest of true seekers of the heavenly *Jerusalem* in the inner man (many of which can speak their experiences of great attainments) gives great hopes that the day of the revelation of the son of man foretold by all the Prophets

JACOB BEHMEN.

phets and Apostles, and copiously spoken of by our enlightned Author, is now breaking, and shall shortly shine forth in its noon-day glory to the universal rejoycing of the whole Creation.

Mean while let us with oil in our lamps, and the Wedding garment of a renewed spirit, prepare to meet the Lord at his coming.

Thus farr our Relator of the passages at Dresden, which whether they happen'd just upon the neck of the troubles at Gorlits, or upon some other occasion long after, we can give no certain account.

His superscription, and motto, in all his missives, were these ten words ; *Our Salvation in the life of Jesus Christ in us.*

In his Seal-ring, he had ingraven a hand outstretch'd from Heaven, with a twig of three blown Lilies.

It is a custom in *Germany*, and I have seen some *Germans*, (whom the war had compell'd for relief, to come into *England*) to carry a little paper book in their pockets, into which their friends do write some remarkable sentence, and subscribe their names, and this book is call'd *album amicorum*, Into such as these our Author wrote these following verses.

*Vnto that man whose Time and Ever
is all the same and altogether :
His battle's done, his strief is ended,
His soul is safe, his life's amended.*

Or thus

*Whose Time and Ever are all one,
His soul's at rest, his Warfare's done.*

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When the hour of his departure was at hand, after he had call'd his son *Tobias*, and ask'd him whether he heard that sweet Harmonious musick, he reply'd, No: open, saith he, the door that you may the better hear it. And asking what a'clock it was, he told him it was two: My time, saith he, is not yet, three hours hence is my time; in the mean time he spake these words, *O thou strong God of Zebaoth, deliver me according to thy will, Thou crucify'd Lord Jesus, have mercy on me, and take me into thy Kingdom.*

When six in the morning came, he took leave of his Wife and Son, bless'd them, and said, *Now I goe hence into Paradise*; and bidding his Son turn him, he fetch'd a deep sigh and departed.

Thus have you seen the journey of this blessed man on earth, with his last farwell; I confess it is not usual in the world, nor oft to be Paralell'd, that men of this sort should have a natural end and consummation of their dayes, most of them having by the prevailing party of that present generation, been presented on the stage, in dire and dismall shapes, and their ravenous followers whistl'd forth to devour and destroy them; *Acteons hornes* have more than once been put on humane heads, whereby many good men have been torn in that disguise, and have past for Hereticks, among unwary Christians, now through many ages: I shall propound it to the consideration of sober men, whether too many of those that make profession of Religion in these dayes, have not in their several forms, throughly devour'd and digested worldly dominion, (which poor souls will invenom and corrupt that simplicity

ty that is in Christ) and are grown nicely watchfull to quench the least appearance of that Spirit that calls to sufferance, and reliance on God. The glory of the world and dominion of it, was offer'd as a temptation to Christ, in which he was Conqueror; shewing his followers an example, whereby to guide their steps: For true Christianity is not off, nor hath to do in its foundation, with the Regiment of this world; which ly's in another being, and that from God too, just and right in its Creation, and yet not Baptis'd; is situate in a Principle of rare and singular use to the well-being of mankind, whose true integrity even very few have attain'd unto, though they have cheated themselves into an opinion of being Christians; It is true, God rules particular Creatures many times by inspiration, but man rules man only with the Instruments of man.

When I consider'd the rare perfections of this man, and his great neerness to God, I did not a little admire, why he endeavor'd not to make himself the head of some Church, and separate, and skill a select people into some peculiarity of outward form, and discipline; when throughout all Christendom, scarce any can pray well, ha's a voluble Enunciation, or exercises a new-found way of Austerity towards his Carcass, but he makes himself the head of a new Convent, and order of Confriery's, engag'd to a mutual defense, and Comanagement, to all Civil interests, drawing and limiting that universal love, uprightness and serviceableness we owe to the whole Creation, to a partial walking to a few.

But good and ever to be commended is it, to en-

THE LIFE OF

ter into agreement for prayer, and mutual exhortation, heaping in, and blowing the fire of love, and living in the freedom of mutual exhortation, and reproof.

But with all humility, I do propose, Whether that in an Evangelical ministration to intermix therewithall acts of Civil jurisdiction, and make it an earthly Council-house for the mutual advancement of each other, may not in small time obscure that pure, pretious light, that is the beauty of the Christian household, and render it as spurious, and illegitimate, as is the Papacy, or our late national Church?

One story more before I part with my Reader, I shall beg his pardon in the relation of. I was told it by two *Germans*, with whom I was in *London* acquainted, and I believe were of so much truth, they would not wittingly have misinform'd me; 'Twas, that a person well known in *Gorlitz*, walking with some strangers his friends, to shew them the varieties of the Town, as they pass'd that street in which *Jacob Behmen* once dwelt, pointing to his house, There saith he liv'd that Heretick *Jacob Behmen*: upon the uttering of which words, he fell down dead.

This story I could parallel with many the like, from authentick Ecclesiastical History; but that sort of relation being, upon state interest, justly laid aside, as pretending to more authority than indeed was due unto it, aiming thereby to lead all succeeding Christians into an apish garb of necessary imitating our forefathers, I shall not give countenance to it, by borrowing any thing from thence, leaving it to every
mans

mans observation throughout the course of time, that God hath more frequently and signally appear'd in the vindication of the honorable memory of his Saints, than at any time, in defense of their persons while here on earth.

Your Fathers kill'd the Prophets, and you build their Sepulchres.

So that even blood-thirsty persecuting men are willing to pay the ready observance of outward respects, to that being, which if alive, and present in a fellow Creature, they would rise up against in indignation, and crucifie, or expell out of their coasts: from whence it is believ'd, that this violation of the memory of a Saint is an extravagancy, and injustice, beyond the bounds of humane anger, and remains with none but such as are throughly posselt with the hate and envy, that wicked Spirit hath to the name and mention of goodness.

And now, Reader, I doubt not but thou art sufficiently convinc'd, that this man was a Saint; but how to get him a place in the Church-Catender, which is now so throng'd, I am to seek, besides something fearfull of a repulse, by reason the Company there may perhaps be something disoblig'd to him, especially those of the Catholick party: Therefore I shall, with thy noble favour, begin a new roll of Civil Saints, in which I shall place him first, hoping that I may in these last generations, bring him much company, of such as have cry'd out against, acted, and suffer'd, to redeem that part of mankind joyn'd in the Communion of a nation with them, from the captivity of tyrannous
usurpa-

THE LIFE OF &c.

usurpation, and pretence, to rule by servile and customary Lawes, (made by some powerfull corrupt interest, acting in a publick capacity, to serve their own turns) highly injurious to the most numerous part of mankind.

FINIS.



V. HILF CV.

Aus GOTT Geböhren
In IESVH Gestorben
Mit dem heylige GEIST versiegelt
Rühret alhie: IACOB BÖHM vō alt
Seyden bürg A. 1624. den 18. IX. bris
1660. v. m. Im 70. Jahr seines al
ters Seelich verschieden



hine laete
wort.

OR NVN fahridt hien ins PARADEIS

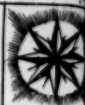
GORLITZ



Faith

Grace

Heaven



GOD

Sacrament

Together All is one

Or my Lord Jesus Christ

MAN

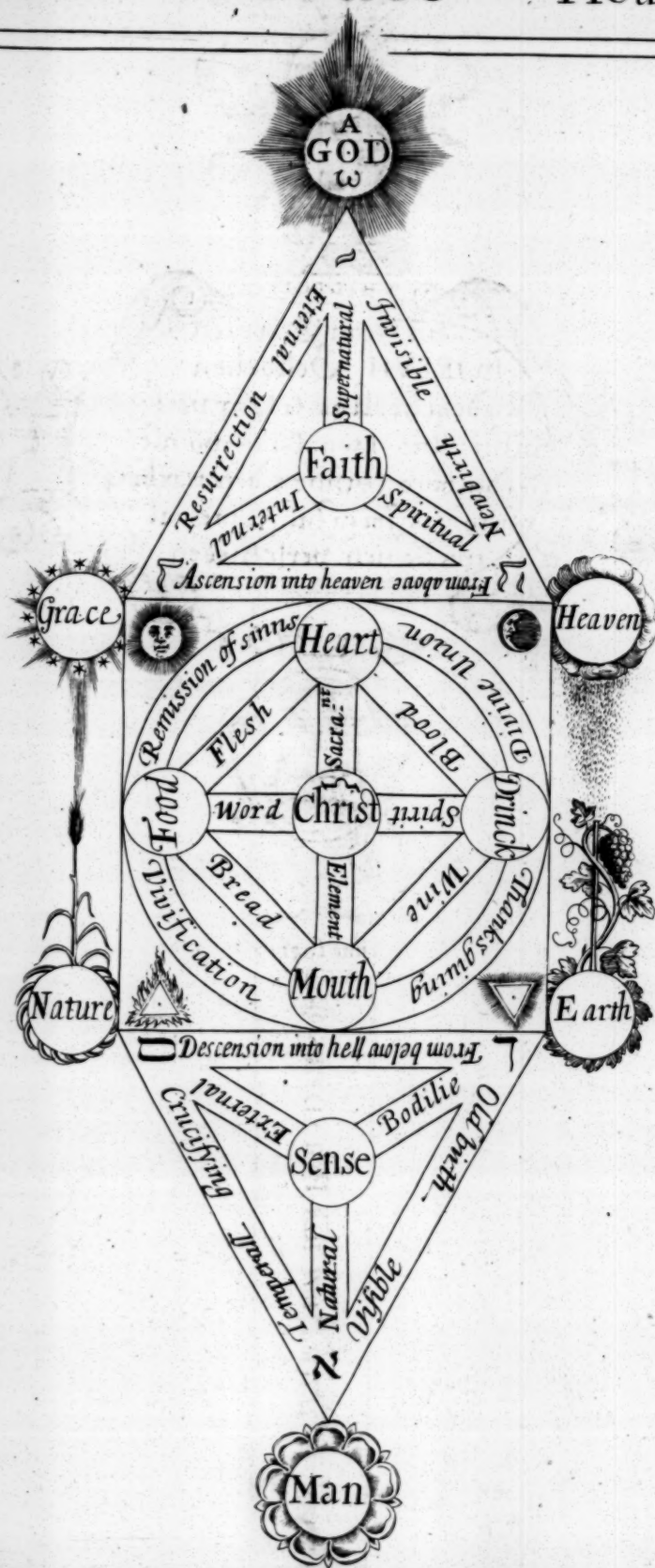
Element



Sense

NATUR

Earth



FOUR
TABLES
OF
Divine Revelation

Signifying

What GOD in himself is, without Nature; and
how considered in Nature; according to the
THREE PRINCIPLES.

ALSO

What HEAVEN, HELL, WORLD, TIME, and
ETERNITIE are; Together with all Crea-
tures visible and invisible: and from whence
all had their Rise and Original.

Written in the *German* language by *J A C O B*
B E H M, and Englished by *H. B.*



LONDON
Printed for *H. Blunden*, and are to be sold at the Castle
in *Corn-Hill* 1654.

T A B L E S

OF

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OF THE

MANUSCRIPTS

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OF THE

MANUSCRIPTS

OF THE



TO THE
R E A D E R

With an Account of the following *Tractate*.



T'S no less common with men would seem wise, than inconsistent with those that are really so, to find a facile Faith for what they like, and a sturdy Diffidence for what they dislike: Like the twins of a byas'd Judgment, the one favouring of Affection, the other of Prejudice, and both of Partiality.

That some Passages in the precedent Life will meet with such, I make no question, and therefore thought it not unnecessary to acquaint them with this Truth, that what therein is related concerning our Author, by the learned Gentleman that penn'd the Narrative, was receiv'd not from uncertain wandring Reports, but Authentick Information, from the Tongues and Penns of those, that (during his life upon Earth, were his familiar Associates; Men consciencious both in Words and Deeds, well knowing what strict account must be rendred of both. And how sad an Account have they then to make, whose Throats, like open Sepulchers, blast with their breath (as far as their venome reaches) the most eminent Gifts of God in men that bear his Image? whereof did they know the danger, it could not but make them tremble to consider how their poysoned Arrows will return and stick in their own Souls: Yet have some not feared maliciously to defame this deep illuminated man of God; A man whose Writings (though not to us made Canonical by Miracles) manifestly appear to have been the Dictates of God's Spirit; and the Will of

To the Reader.

God, the Rule of his whole life; alwaies resigning himself (as his own Pen testifies) to the Divine Will : to will and work nothing but according to the will of God. Yet against the spirit of this pious man (as if they feared an Ecclips of their Evening splendor, by the Day-light of his writings) have some (especially among the Lamps of our Tabernacles) spit forth their Venom, in Aspersions so injuriously false, and palpably absurd, that neither Reason nor Religion, Prudence or Piety, could yield any motive thereunto; only the Monster of their own frailty. Thus doth the Prince of the Air blind men with self-love; that though in others they abhor unrighteousness, yet themselves can rashly proceed to sentence, before they understood him, yea some of them, before they had read one Leaf in his Writings: VWhereas others that have seriously studied him, and (with divine assistance) understood much of him, can justly as clearly evidence the true concordance of his writings, with the word of God in Holy VVrit; and their inconstitence with conceited Sects, corrupt Doctrine, both of our own and former Ages, and all Heterodox Opinions whatsoever. VVell may be said of him, what an experienc'd Philosopher writeth of *Paracelsus* ;

Cur præstantis viri famam, omni laude dignissimi, periclitari sinemus? Scripta sua non nisi ad Dei Gloriam, proximique emolumentum edentis; lucrum utique, ut calumniantur, ex aliorum per scripta ipsius seductis incommodis nequaquam quæsitum ivit; neque, quod inimici ipsius factitare solent, ideo Medicinæ dedit operam, ut ex agris saluarem faceret; sed quicquid fecit, bono animo fecit, absque mercede, quam nec accepit, nec opus habuit, artibus suis ipsi absque aliorum detrimento abundè sufficientibus. Omnes prudentes veritatis amatores neminem ei unquam parem fuisse etiamnum credunt. Quod vero ignorantium quorundam invidia contemnim habetur, ipsi nihil derogat, ipse enim manebit Paracelsus, & hi imperiti convitiatores, suam tantum impudentiam prodentes, &c.

'Tis true, in respect of the common stile of most Authors, his language may, to some, seem somewhat monstrous; So do the Characters of Letters to Children, *primo intuitu*; and many, even Scripture expressions, to the Ears of the Natural man Besides, he proceeds much by affirmation; not Disputing, but Convincing Error; having not received his Knowledge from men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wisdom and Knowledg. Nor did he write, as most do, by transcription out of other mens Books; nor were his Dictates neither, the Products of his own Fancy, but by Divine influence; and (as is his own expression) out of his *Three-leav'd Book*, which
the

To the Reader.

the Hand of God had opened in him: wherein he found the Knowledge, not only of all that *Moses*, the Prophets, Christ and the Apostles taught in Sacred Scripture, but of all Mysteries also in Heaven and Earth, as himself affirms in his *Epistles*, and many other of his writings. But lest his own Testimonie should seem invalid, I make bold to insert what a learned *German* writeth of him.

“Now (*sith* he) when Reason supposeth that it is ascended up to
“the height, with its Wisdom and Arts, God hath stirr’d up this our
“dear *Jacob Behmen* (a plain unlearned Tradesman) and gifted him with
“such a noble endowment of the *Universal Knowledge of God and Nature*,
“and shewn him the *Centre of all Beings*; How all things arise from God
“Originally, consist in God, and again return and flow into him &c.
“thereby to call man to the knowledge of God, of himself, and all
“things; That he might turn from the corrupt Dark being of this World
“to Christ the only Light &c.

“This high, rare, and pretious Gift (which hath not been manifested
“in the like manner and Degree, Height and Depth, Breadth and
“Length before these times) our *Jacob Behmen* learned in God, hath
“employed in all faithfulness and simplicity, and lay’d it forth as it was
“given and imparted to him: And in all his writings hath lay’d his
“ground in God, and hath reared up his whole Building, very deeply
“founded, from Him: As Christ speaketh of the wise Master-Builder,
“that he *digged deep, and layd his foundation on a Rock, whereupon he built his*
“*Tow’r on High*. As it is clearly to be seen how he doth all along, drive and
“press at God, Christ, and his Spirit; at Faith and Love; at the mortifying
“of the old, and the renovation of the new-man; And in brief, at the Re-
“staurati^on in Christ of God’s Image in us, which did disappear in
“*Adam*; Also he sheweth the Order, Harmony, and Birth of all things;
“and how they subsist by the power of the yet uncessantly working
“word of Gods *F I A T*, and hold their Analogy and orderly propor-
“tion in the wisdom of Gods wonders: But he doth not set it forth
“with words of Scholastick knowledge, and contrived Art of VVif-
“dom in *Babel*, and of her Builders; but as it was given him according
“to the knowledge of Nature, in his own Gift. And though such
“Terms and Phrases as he uses seem hard and harsh at first, yet the dili-
“gence of an observant Reader, that earnestly desireth knowledge for
“his Edification, will (by the indwelling Grace of God) so bring him
“into a right apprehension thereof, that what before seem’d difficult
“and

To the Reader.

“ and dark, will at length be plain, clear, and easy, as it hath hapned to
“ my self. *Thus far his own Country-man and Acquaintance.*

Moreover he had the knowledge of that wonderfull Mystery (containing the Secrets of the whole Creation) *The language of Nature*, and that in his Native tongue; whereby the very name of every thing gave him clear Inspection into the Nature of it. This Knowledge had *Adam* in his Innocency, but by his Fall lost it: Else it had been understood (as our Author affirmeth) in the Language of every Nation.

Now to the incredulous, if they could but fathom his depths, I should only bid them ask themselves this Question; Whether *Art* or *Nature* ever did or can produce such sublime Knowledge, such pure and distinct knowledge of the highest Mysteries? knowing that upon debate with their serious Thoughts, they must speak the Negative. But there is a malicious Ignorance possesseth many, by which they condemn all things above their, Sphear, and cry down that excellency in others which exceeds the fathom of their own Comprehensions: I need not travail for Proof or Instance, *Istorum plena sunt omnia*, They are no where not to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explication*; wherein may be seen, by a spiritual eye, the Ground and Foundation of all the Authors Works, and profound Mysteries; Yea there is also clearly decypher'd, that so much sought, and so rarely found Secret *Cabal* of the antient *Rabbies*. These Tables indeed contain the Summe of all the Authors writings, of all his Knowledge, of all in Heaven and Earth, yea of all the highest Mysteries that Man, in this life, is capable of knowing.

The First Table, as the *Radix*, briefly includes the rest; The other three are Branches of the First, and all together are properly termed an A.B.C. to all that the Author hath written; which when I perceiv'd, I could not but much desire their publication; and not knowing when or by whom that might be done, I furnish'd my self with all necessaries thereunto; and so by God's enablement perform'd it with that care and diligence, which the Majesty of the matter requires. And though I know it a general Expect, that the skill of a Translator should illustrate his Author, yet that, in this and some other of his Writings, can not well be done; for whoever (not perfectly baptised into his Spirit) shall render them in the genuine phrased of other language, and not punctually *verbatim*, will force his Reader to a double loss, both in the significancie of expression, and in the mind of the Mystery.

In

To the Reader.

In a word, this following Tractate I have annexed to the Author's Life, and both, not unfitly, to his *Mysterium Magnum*: For the first ten Chapters of that Book, are not only introductory to the following Commentary, but likewise an excellent illustration of these Tables; wherein the pious Reader, by a due search, may happily find (*pulsanti dabitur*) a greater Treasure than the VWorld can afford, and that to his infinite satisfaction; which I heartily wish him, together with the Life, Light, and Love of Jesus Christ; In whom I rest

His Servant

H. BLUNDEN

i Table

1 Table *What GOD is without Nature & Creature.*

<p><i>What God without Nature and Creature is, and what the Myſterium Magnum is: How God, by his breaching forth or ſpeaking, hath introduced himſelf into Nature and Creature.</i></p>		Abyſs	
	1	NOTHING & ALL	
	Father 2	VWill of the Abyſs.	J E
	Sönn 3	Delight or impreſſion of the VWill.	H O
	Spirit 4	Science or Motion.	V A
	5	GOD in Trinitie.	Thus is GOD without Nature and Creature conſidered.
	6	VWORD in GOD.	
	7	VWiſdom.	

Begining of Myſterii Magni of the Eternal NATURE

<p><i>Here begineth Myſterium Magnum as the ſignification in ſpeaking the WORD, where the WORD by Wiſdom is made diſtinct, Natural, Senſible, Comprehensible, and Inve-nible.</i></p> <p><i>The Eternal begining of the Principles is here alſo underſtood, with Gods Love and Anger, in Light and Darkneſs.</i></p>	GOD in Love		GOD in Wrath	
	8 The ſecond	Principle	9. The Fiſt principle	Spr
	V	10 Tincture or ſpeaking of the Trinitie.	Moving, Senſing	tual
	II Angel, Light, Love-fire.	VI Sound or Diſtinction. VII Eſſence, or eſſential wiſdom.	Dark, Feeling, Mind, Nature	
	Angelical World Root of the four Elements.	12 Pure Element.	I Deſire, or Sci-ence, Aſtrin-gent, Hard, Sharp cold fire	III Prick or Anguſh, Fire root of heat.
	Growing or Greening in the Spiritual World.	13 Para-diſe.	II. Prick or Sci-ence, Hellish-life, Root, SAL, MERCURIALS,	IV Five, Sub-tial.
			SVLPHYREALS,	

14 *Begining of the external World.*

<p><i>Here begineth the external viſible world, as the out-ſpoken viſible WORD.</i></p> <p>1 Is underſtood the good Life of the creature which ſtands in the Quint-Eſſence.</p> <p>2 The poiſon and groſſneſs of the Earth and Earthly Life.</p> <p>3 The Reader underſtanding theſe, all Doubts and Queries ceaſe in him, and Babel is ſilent in Ignominie.</p>	The third	Principle	
		15 Heaven.	
	Starrs	16 Quint-Eſſence	Good Powers.
	The	17 The 4 Elements.	Devill's Poiſon introduced.
	Out ſpoken WORD.	18 Earthly Creature.	



A Brief Explication of the first Table, of GOD revealed; how out of himself he continually begetteth, and breatheth forth himself: And how this Table is to be understood.

Number 1. Is the *Abyss*, the *Nothing*, and the *All*. There we begin to consider, what God in himself is, without [or besides] Nature and Creature; and this consideration of the hidden God, extendeth unto *Wisdom*, Numb. 7. Therein is understood how God dwelleth in all, and how all things from him have their existence; but, himself is to all *Incomprehensible*, and as a *Nothing*; yet through that *All*, he maketh himself visible, sensible, and (a) (a) Invenible finditch. attainable.

Numb. 2. Is the *Will* of the *Abyss*. And by it, at the right side, **FATHER**, and on the other side, **J E**. This signifieth the *Will* of the *Abyss*, which is the *Father* of all *Beings*. And the **J E** signifieth the *Eternall One*, as the *Name J E S U S* from the *Eternall One*.

Numb. 3. Is the (b) *Delight* [Lubet] or Impression of the *Will*, by which (towards the right) standeth **S O N**, and opposite to it, **H O**, signifying how the self will includeth it self in the place of its possession: The place is the procreation out of it self; where God begetteth God; according to the good pleasure of his propriety. The **H O** is the breathing of the will, through which the *Delight* passeth. (b) Good pleasure, Beneplacitum.

Numb. 4. Is *Science* or *Motion*: at the Right standeth **SPIRIT**, and over against it **V A**. *Science*, is the attraction of the *Will* to the place of God; where the *Will* comprehendeth the *Delight* which proceeded to the Son, or to the breathing; by which outbreathing is understood the Spirit of God. And here is understood the great Name **J E H O V A**, as the (d) *Tri-une Being*; how the Father of himself begetteth the Son; and how the Holy Spirit proceedeth from both, and yet they be but one Being, which hath nothing before it. For the *Science*, in the drawing in, is understood a Root of the *Eternal knowledge*, or motion. (d) Three in one.

Numb. 5. Is *God in Trinity*, signifying that the *Tri-une Being*, may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lyeth the eternal understanding. Thus is the Ternarie, the one *Eternal understanding*, and cause of all things.

Numb. 6. Standeth **W O R D**, signifying distinction in the understanding, as speaking, the (e) *Perception* of it self; which word abideth *Eternally* in God himself; and God as the *Power of Perception*, is the *Eternal good*. (e) Or sensibillie. Empfindligkeit.

Numb. 7. Standeth *Wisdom*, signifying the outspoken Word, as the power of the *Divine Contemplation*; wherein God to himself is *Intelligible*, *Perceptible*, and *Revealed*. And thus far is God to the Creature, *Invisible*, *Incomprehensible*, not *Natural*, nor *Creatural*.

Below the line standeth Beginning of the *Great Myserie*, or of the *Eternal Nature*; As of the Separability, Perceptibilitie, and Sensibilitie of the Properties; wherein is understood, the *Divine Extrication* or *Revelation*, how God introduceth himself in the eternal Nature, in Love and Wrath; and not in himself, for himself is the one *Eternal good*, but without *Distinction*, were not perceptible or manifest.

Here is to be Noted, that the 7. *Capitall Forms of Nature*, are marked (to distinguish them from the other Numbers) with **I. II. III. IV. V. VI. VII.**

Numb. 8. The second *Principle*, standeth to the Right. And Numb. 9. The first

first *Principle*, to the left. Thus Numb. 9. signifieth the Fathers Propertie, through the speaking of the Word in Wrath; And the second Numb. 8. signifieth the Sons propertie in Love; where the Love of God by the expressed Word is revealed. As that in Love, Numb. 8. sheweth the Angelicall power-world; and that in Wrath, Numb. 9. signifieth the Dark power-world of Painfulness, wherein God is an Angry God.

Numb. 10. Standeth *Tinctur*, signifying the Temperature of all powers, how there through speaking they go forth in Distinction and Formes; as first in the 7. Capital Forms, the Desire, *Science*, Anguish, Fire, Love-Fire, Sound, and Being. And further, there standeth by every Capital Form, what Properties are born and proceed out of themselves.

For, if there must be a speaking, then the power must first contract it self, that it may breath forth it self; then it begetteth that Comprehensive or Magnetick *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracteth the powers is understood.

I. Is the first Capital Form of the spiritual Nature, and standeth with Numb. I. *Desire*, which Desire sharpneth it self, from whence existeth *Sour*, *Hard*, and the cause of *Cold*; and is the ground of all *Salsish* properties *Spiritual*, in the Spiritual world; and *Essential* in the External world. So also the Desire of *Impression* is cause of its own overshadowing, or Darkness in the *Abyss*; as all these Forms belong to Numb. I. To the desire of (f) Comprehensibility.

(f) Infall-
lighter.

(g) Pricking.

II. By the second Capital Form, standeth (g) *Compunction* or *Science*, signifying the contraction of the Desire; where the first enmitie or contrary will ariseth; for hardness and motion, are not alike. Now in this form ariseth moving and feeling; as the root of pain; wherein is understood the Mercurial Poyson-life, both spiritual and (h) corporall; and in the *Darkness* the paine or Torment of the wicked life; Neither was the good life without the root of the Evill manifest unto him; and that is the root of Gods wrath, according to the Perception [sensibility] of the eternall Nature.

(h) Essential.

III. The third Capital Form is *Anguish*; which ariseth from the desire of *Impression*, and from the Enmitie of *Compunction*, where the will standeth in (i) Torment, and is there the cause of feeling, and of the five *Senses*: for in the *Anguish* all Formes grow *Painfull*, and then are they sensible of one-another. And here is the Word become distinct; and is the root of *Sulphur*, both Spirituall and Essentiall, [Corporall] wherein is rightly understood the *Hellish Fire* in *Darkness*, in painfull life, as appears in the Table downward.

(i) Cruciatu.
Dual.

IV. The fourth Capital Form, is call'd *Fire*; where is Understood the kindling of the *Fire*, from the painfull *Sulphurish* root; for the Will goeth out of *Anguish* again into *Libertie*; And the *Libertie* goeth to its Revelation in *Anguish*: In which Conjunction cometh that terrible [like a flash of lightning] *Coruscation*, where the *Abyss*, as the Eternall good, is revealed; And is in the *Forms of Nature*, the Understanding and Life, in the dark Enmitie; and in the *Libertie* is the root of *Foy*, or rouzing up the (k) Powers; and is the kindling of the *Fire*; in which kindling the *Abyss* becomes a shining Light, as Materiall.

(k) Faculties.
Kraften.

V. The fift form, is call'd the *Love-Fire*; where is understood how the Eternall good, through kindling the painfull *Fire*, introduceth it self into an elevating burning *Love-Fire*, which *Love-Fire* was first in God. But thus only it (m) windeth up it self that it becomes sensible and moving, where in the good Powers are operative.

(m) Infoldeth
wickelt.

VI. Standeth *Sound*, or *Distinction*, as the sixt Capital Form; signifying, that

that the Naturall manifested Life, where the Eternall *Divine Word*, through the Formes of Nature, hath infolded it self; and where all the *Powers* of Wisdom stand *in (n) Sound*: therein standeth the Understanding Life; which in Light, is Angelicall and Divine; but in Darknes it is Diabolicall; As at the right, Numb. 11. standeth Angell.

(n) Noyse
of hate.

VII. Standeth *Essence* or *Essentiall Wisdom*, of the out-breathed word; wherein all other Forms are revealed; and is even the *Essence of all Forms*; as good and Divine, in the Light; but in the Darknes Evill and Devillish: And therein is chiefly understood *Mysterium Magnum* [the great Mystery;] the *Angelicall* world is also therein understood; and likewise the Internall spirituall body of *Man*, which disappeared in *Adam*, when the Souls will departed from Gods will; but revived again in Christ, that giveth to him for the Essence of this Power-World, which is that *heavenly flesh*. *Joh. 6.* And it is the dry *Rod of Aaron*, which in the Spirit of Christ, again springeth up in Man.

Numb. 12. Standeth *Pure Element*, signifying *Motion* in the Angelicall world in Essence; and is the One, *Holy*, *Pure Element*; wherein the four Elements, in the Temperature, lay, and is a root of the 4. Elements.

Numb. 13. Standeth *Paradise* signifying the Eternall springing, or spiritual growing, in the Spirituall world; from which the externall *visible world*, out of good and evill (as out of both Eternall Principles) is breathed forth: In which Source and Regiment, *Adam* in his Innocency stood; when the four Elements *harmoniously* existed in him, as in the holy pure Element.

Thus hath this place been before the fall of *Lucifer* and *Adam*; namely, in an equal temperature or Harmony, of the 7. Planets and 4. Elements.

Numb. 14. Standeth *Beginning of the External World*; signifying how God by his Word, hath breathed forth that spiritual *Mysterium Magnum*, as the Eternall Nature of all Spirituall Properties, into a visible externall formall Being; and through the *Fiat*, as the Divine Desire, hath fashioned it into Creatures; There standeth the third *Principle*, where 3. *Worlds* in one another, must be understood: as the dark world of Gods wrath; the Eternall light world of Divine Love; and this visible fading world.

Numb. 15. Standeth *Heaven*; signifying the (p) parting Mark, between the internall and externall world; as of the visible and invisible Essence; which Heaven standeth in the Essence of the spirituall fire water.

(p) Heaven is the parting-mark out of the spiritual fire and water between the Heavenly and Earthly.

Numb. 16. Stands *Quintessence*; signifying the spirituall Powers, as the Paradise-Ground in the four Elements; as well the Astrall, breathed forth by internall powers at the beginning of time; (and is that good in the four Elements wherein the light of Nature shineth) as an outbreath'd (q) fulgor of the Eternall light.

(q) Or shine Glasse.

Numb. 17. Standeth four Elements, *viz. Fire, Air, Water, and Earth*, as the created world, out of the dark and light world, which is the framed word spoken out of the Eternall Natures Essentiall power; therein did the Devill cast his poyson, which after the fall of Man, was accursed of God.

Numb. 18. Stands *Earthly Creatures*; signifying that out of the Quintessence and the four Elements, were all Creatures of this visible World created, and only from them have their life. But the animated Man hath also in him both inward spirituall worlds, according to the internall soul of man; therefore may Gods love and wrath be manifested in him: for wherein the will impresseth and kindleth it self, of that Essence it partaketh; and the same is manifest in him; as is seen in *Lucifer*.

Man having 2. Eternalls in him; may be saved or damned.

Thus have you a brief Intimation of the first Table, and [consequently] of all the Authors writings; faithfully imparted, out of a good Christian affection to his loving friends; and [is] as an A B C. to beginners.

II. TABLE.

In this second Table, God is considered according to his Essence in Unity; what he is in Trinity without Nature and Creature, whereby he filleth all things, and yet needs no place.

TETRAGRAMMATON.

In this Table is consider'd the efflux of the Eternal Divine *WORD*; how the *WORD* through Wisdom brings it self from Unity into Separation and Multiplicity; as well in the Eternal Nature and Creature (according to which God calls himself angry jealous God, and a consuming fire; as well as a mercifull God wherein is understood the foundation of Angels & Soules, and how they may receive salvation or damnation.)

In the *Septenary* without by it self, is understood the *Mysterium Magnum*, as the 7. properties of the Eternal Nature.

In the *Novenarie* downwards, are signifi'd the properties of Life.

In the fourth Form, as in Fire, 2. Principles separate themselves from each other, as Darkness and Light.

AD	Father			Will	IE		
O	Son			Delight	HO		
N	Spirit			Science	VA		
A	Power			Word	Life		
I	Colours			Wisdom	Vertue		
Gods The	Wrath, first	or Dark Prin-	World ciple	Gods The	Love, or Second	Light Prin-	World ciple.
Similitude	1 T	2 I	3 N	4 C	5 T	6 V	7 R
E	Desire or Comprehending	Science or Drawing	Anguish	Fire	Light Love-fire	Sound	Essence
T	Dark	Feeling or Moving	Willing	Painful Life	Love-Life	Understanding	Working
ER	Austere Hardnes	Enmitie	Minde	Terror	Joy	Five Senses	Form
NAL	Sharpness	Elevating	Wheel of Life	Killing	Power	Love	Sperm
N	Furie	Pride	Despair	Hell	Glorie	Giving	Taking, or Comprehending
A	Greater Death	False will	Lesser Death	Souls ground Devill	Souls Spirit Angell	Praising	Increasing
T	Standing still	Breaking	From Original separating	Folly	Wisdom	Highnes	Humility
VR	Impotent	Self-will	Robbing	Fantastie	Knowledge	Strength	Throne



The second Table Expounded.

(a) Or expansion. **T**He word ADONAI signifieth an (a) opening, or free motion of the bottomless Eternal Unity; how the Eternal generation, expansion, and effluence of the Trinity of God is in it self.

A,

A, is a triple I, which comprehendeth it self Cross-wise, as in a Beginning, Entrance, and Effluence.

D, is the motion of the triple I, as the opener.

O, is the Circumference of the triple I, as the birth of Gods place in it self.

N, is the triple Spirit, issuing forth of the Circumference out of it self as a triple I.

A. This lower A, is the object, or operation of the threefold I, or Spirit; from whence eternally spring Motion, Colours, and Vertue.

I, is the essential Effluence of the triple I, where the Trinity floweth forth into Unitie. And in this whole word ADONAI, is understood the Eternal life of Gods unity.

The word FATHER, is the Eternall beginning of operation and will in the threefold I of the Unitie.

The word SON, is that Operation of Power, as comprehension of the will into which the triple Spirit incloseth it self as a place of the divine (b) self-hood.

(b) Egoitas
Ichheit.

The word SPIRIT, is the living, issuing motion in the comprehended power; as by comparition may be understood in a Flower: where the opening or working of the growth, is the beginning; the power of the working, is the circumference and corporal comprehension of the growth; and the Scent [or smell] which proceedeth from the power, is the motion, or the growing issuing joy-life of the power, whereout the flower springeth; by which comparition may be seen, how the birth of divine power is typified.

The word Power, signifieth the breathing, going forth, understanding, and sensible life; as the foundation and fountain of the outflown knowledge of (a) distinction.

(a) Distinction.
nests.
Unterschiedes
licht.

The word Colours, signifieth the subject, or object of Power, where the distinction and Original of the sensitive life and knowledge is understood; whence an Eternal contemplation existeth.

The word Will, signifieth the ebullition or motion in the opened Unitie; whereby the Unitie willeth it self into Trinitie, as the Nothing, into its proper something, wherein it hath its Motion and Action.

The word Delight [or Lubet] signifieth the effectual sensibility of the Will; as the highest ground of original love; where the will of the Abyss findeth its self in its (b) something, where it yields it self to something as to its sensibility, in which sensibility it worketh and willeth in its own Taste.

(b) Aliquid
Etwas.

The word Science, signifieth the effectually sensible knowledge and understanding in the love-taste; the root of the five Senses, and the ground of Eternal life: thence floweth the Understanding; and therein the Eternal Unitie (c) planteth it self.

(c) Groundeth.

The word, Word, signifieth how the Eternal love of the sensible unitie with knowledge speaketh forth it self eternally into an object: The Word is the speaking or breathing of the will out of the power by the understanding: It is the driving and forming of the eternal power into an infiniteness of Multiplicities; as the Creator of powers, out of the sole power in vertue.

The word Wisdom, is the outflown word, as an object of the divine knowledge of divine will; as essential power of the great love of God; from whence all things have received their motion and possibilities: the ground of all the three Principles; A Revelation of the Unity of God; A passive essence of divine Operation; the foundation of all humility; the Genetrix of all knowledge of Creatures: An Eternal domicil of the active love of God, and a Ray and breath of the Omnipotent Spirit.

The

The word JEHOVAH, is the most holy Name of God, as the Divine sensual life, the only good; whereby the Holy Trinity, with Glory and Omnipotency, is understood; the life of the Abyss, as of the Unity, which chiefly standeth in the only love: And therein also is understood the most holy Name JESUS: as the egress'd I. is the ground and fountain of the breathing of Gods Unitie, and a forming of the understanding.

For the egress of the Unity, leadeth it self with the I into E, as in the sight or beholding of a *Chaos*; wherein the *Mysterium magnum* (according to the Divine manner) is understood; and is a triple breathing of the powers.

JE, is the breathing of the Unitie. HO, is the breathing of the JE. VA, is the breathing of the HO, and yet is only one breathing; but maketh a triple egress, of the 3. Centers or comprehensions. And therein is understood, how the triple I, at last closeth it self in A, as in a beginning to Nature.

Under [VA] standeth *Life*, signifying, that this threefold breathing, is a real life and power.

Under that, standeth *Vertue*, which signifieth, the immense *Vertue* of such a breathing life.

Now in this Table is rightly understood, what God, without Nature and Creature, is, in *Trinitie*; as in a triple breathing of the Unitie in it self, where nothing can be said of the place, or dimension of his habitation: for God is neither here, nor there, but every where alike; as the Abyss is consider'd, namely the Eternall Unitie without Nature and Creature: and thus is he an active power and essence of Unity. But that really such power and vertue is therein, may well be understood, in the effluence of the world, and the Creatures therein, generated by the breath of God: and there is nothing in the being of this world, which beareth not witness thereof, if truly considered.

TETRAMATON.

In this Table is also manifested how the holy Name of the Eternall power; with the knowledge hereof, from Eternity to Eternity; bringing it self into properties, in Nature to eternal light & darkness; and how the word of breathing forth, brings it self into a subject, and how self-will & acceptation of properties arise in the subject; wherein two Essences are always understood; as Gods own effluence; and then the properties own acceptation in the free wil; in which acceptation another externall kinde of subject is understood; whereby the Unity in its Effluence becomes more external; and thereby the Eternal love bringeth it self into a sensibleness, and like a fiery flame, as in the working of divine Power.

At the upper end of the Table standeth *Dark World*; and under, The first *Principle*: and over-against it standeth *Gods Love, Light World*; and below it, from the figure 4. to the figure 7. the second *Principle*; which signifieth how the outflown will doth inclose and overshadow it self, with acceptation of its own desire; and with the self desire bringeth it self into properties, and causeth Darknes; in which Darknes the egressed one by fire in the Light is revealed and made sensible; and is the cause of the Light; in which Light Gods love assumeth a fiery operation, from the fire of eternal Nature, and shineth in fire through the dark painful acceptation; even as the light from a Candle, or day in the Night; whence day and night have their names in Time; but in the Eternal, there is also an Eternal light and darkness in one another: the Darknes is the ground of Nature; and the Light is the ground of the joyful Divine Revelation.

The Dark world, as the ground of the properties of self-desire and will, is called the first *Principle*; because it is the cause of Divine Revelation, according

to

In the Eternal, is an Eternal light; but in the time here on Earth, darkness is the ground of Nature; and light the ground of the Kingdom of joy, the Revelation of God; that we may behold his works and our selves.

to sensibilitie; and also maketh a (a) proper Kingdom in it self, as namely painfull torment; according to which God calleth himself an Angry Jealous God, and a consuming fire. (a) Own sign.

And the Light which is revealed in the fire, wherein the unity of the divine effluence of Love is understood, is called the second *Principle*, as the divine Power-world wherein Gods love is a love-fire, and active life; as it is written, God dwelleth in a Light which no man can approach unto: for the power of the unity of God worketh in the Light; and is God; and the fiery quality in the Light is of the eternal Nature; wherein the Eternal love of the unity Perceiveth and loveth it self.

Below the first and second *Principles* (in the 7. spaces) stand seven numbers; which signifie the seven properties of the Eternal Nature; And under it standeth *TINCTUR*, distributed in the seven spaces; which signifieth the Divine Word in the (b) Temperature, or equality of the seven properties; wherein the divine powers lie in an equall will, action, and being; as the outflown name of God, wherein is understood the great Mysteries of Divine power and operation; with the characters of the letters [on the left side] divided into the seven Properties. (b) Moderation or mean.

For the word *Tinctur*, is that separating word, from whence flow the seven properties.

T, is the *Tau*, or the opening of the Unitie [*monas*] the cross of the triple I a ground to the breathing.

I, is the effluence from *Tau*, or the egress of the Unity, as the cross-Angle of life.

N, is the effluence of the sounding Threefold spirit.

C, is the cutting of the sound; where the I as the effluence of Unitie, separateth it self again from Darknes, and where the (c) acceptation of the Eternal will breaketh. (c) Or a willing receiving, *Ernehmlichkeit*.

T, under the figure 5. is that holy *Tau*, or the opening of Glory, in the fiery sensibility, openeth with * firing love, as with Gods Kingdom: and signifieth the great strength of the Light-Power. * *schwerenden Liebe*.

V, is the true Character of the Holy Spirit with three points, the two upward signify the Fire and Light, and the third downward signifieth the Unity in love, as the meekness.

R, with this the holy fire and light, is comprehended in an active natural essence; for it signifieth the Kingdom, as the Throne; and hereby is intimated, how the holy Name, with the outflown will introduceth it self in *Mysterium Magnum*, as into the Eternal mystery, whereout (d) existed the visible world. (d) *Originalis*, is outspoken.

The great Mysteries of the Tinctur, or the highest ground of Gods Trinitie.

T, is the triple I, the Father.

I, is that begotten I, JESUS.

N, is the threefold I, in Spirit.

C, signifieth CHRIST.

T, in the fifth Space, is the *Father in Christ*.

U, is the Spirit of Christ in the Word, which quickneth.

R, is the Royall Throne, about which Darknes and Light strive; there Satan and Christ stand against one another; namely according to the assumption of Satans self-will, as an Erronious Spirit, and according to the Unity, Christ; where is understood Love and Anger in one Ground; but in a two-fold Revelation. Here are understood those that belong to God; the other, (e) a Lock rather, at this place. (e) *Ein dickerer an diesem Orte*.

In

(f) Monas.

In this Table in the 7. Spaces is the ground of Angels and Soules; as that *Great Mystery* of the change, in which lyeth all Possibility. Sideways, after the seven figures, the efflux from (f) one into seven, is understood. The first *Principle* is to be understood, unto the *Fire*; out of which the *Light* is manifested: And from *Fire* to *Essence*, the *Second Principle*. And downward under every *Propertie*, is understood, what kind of Effluence, out of every property, in the cooperation of other properties, doth proceed; yet not so to be understood that *One* propertie alone, gives the efflux; but all seven afford it; though the first *Form* is predominant therein, and retains the higher Regiment.

(g) Orig.
Drawing in.

As under the figure I. standeth *Desire* or *Comprehending*, whereby is understood, that the *Desire* is *Magnetick*, and incloseth, and darkneth it self, which is also the ground of *Temporal* and *Eternal* darknes, and from that (g) attraction, cometh (under it) *Sharpness*, *Austerity* and *Hardness*; and is the Original of wrathfulness, whence ariseth the *Great Eternal Death*. For this *Magnet*, draweth the Powers into it self, and in it self incloseth them; so that the working standeth still, and steps into *Impotency*; as under the Number 1. appeareth.

(h) Orig. to.

Under number 2. standeth *Science* or *Drawing*, which is the second Form to Nature; as the motion of the *Magnetick* attraction, from whence the sensibility of Nature existeth; and is the ground of all *Contraries*, for *Hardness* and *Motion* are *Enemies*; Motion breaketh the hardness again, and yet also begetteth Hardness by attraction. Thus two *Essences* have their existence in the desirous out-flown-will of God; as the drawing of the *Magnetick* power, giveth Motion and Sensibilitie; and the thing attracted affordeth *Essence*; wherein is understood the cause (h) of Spirit and Body; as in the attracting of Sensibilitie is caused the Spirit; and in the extracted, the body or cause to Corporietie. Now if this attraction and *Essence* be not able to reach the *Light* of Gods *Unity*, whereby it may be mollified; then in it self remaineth onely a Meer Enmitie, and is the cause of the torment of Fury and ambition: whence existeth self-pleasing, and Pride; for the will of self-pleasing is a false-will, a continuall corruptor of it self, and its *Essence*.

(k) Consump-
tion.
Wetterbun.

And in these two Forms, *Desire* and *In-drawing*, in their out-flown Properties, is understood Gods *Wrath*; and though they be the ground of the sensible life, Yet if the light shineth therein, then are they the ground of the Joy-Kingdom, as an inward motion of Gods *Unitie*; and a ground of the five Senses; whence also the creatural life hath taken its beginning; and therein standeth its (k) corruption, so farr as it loseth the light: for it is the *Spring* of Hellish Anguish, as the cause of painfulness; and is also the *Root* of Natural life.

(l) Lubet.

In the third space standeth the third Form of Nature called *Anguish*, as a spiritual *Sulphur-source*, according to its *propertie*: This taketh its Ground from the first and second Form, as from the *Magnetick Desire*, and from the Motion of Drawing; where the out-flown *Eternal* will, in thit unquietness standeth in Anguish. This Anguish is the cause of Natural Will, Mind, and the Senses, and is the Wheel of Life, as the cause of the Firing-life: for when the out-flown-will of Gods *Unitie* standeth in Anguish, then it longeth again after *Unity*, as after Rest, and the *Unity* or Rest longeth after Motion and Revelation, for in the *Unity* there can be no Revelation without Motion; and therefore the Divine will freely floweth out of it self; and the Divine (f) good pleasure in the out-flown-will, bringeth it self into a *Desire* and Motion unto a sensibility; that it may perceive it self, and remain two in one *Essence*; as the sensible Divine delight, and the cause of sensibility; wherein God calleth himself a Loving God, according to the sensibilitie of Divine Love-delight; and an Angry God according to the cause of sensibility; as after the
Eternal

Eternal Nature. And thus, we understand by *Anguish* (when the divine Light is not revealed therein) the Hellish fire, and an Eternal despair and Terrour: where the Self-will of Nature continually standeth in a dying Torment; ever desiring to be released from such a condition, which I therefore call the *(m)* *(m)* Little. lesser Death; it is the Eternal dying Death; but in the Hardness, it is the great still standing Death. This Form if it hath not Light, is the head-spring of the false minde; but if it perceiveth Light in it self, then is it the spring and ground of the sensible mind, and the right root of fire, as appeareth in number 3. downwards.

The fourth *Form*, numb. 4. is the *Fire* of the Eternal Nature; understand spiritual Life-fire: and that existeth from a continual conjunction or conjoyning of *Hardness* and *Motion*. Understand, that thence ariseth the *Painfulness*; but the *Splendor* existeth from the Delight of the *Free-will*; where the *Unity* of the *Delight* [*good pleasure*] is acuated in the properties; then like a flash [*of lightning*] it shineth through the continued Conjunction, of the great meekness of the Unity, and the *Fierceness* and *Motion* of the three first *Properties*; for then it is in the Essence of the Conjunction, as if Steel and Stone were rubb'd together; whence the flash ariseth. Such a *Flash*, is the true Natural *Life* of the *Eternal*; for it is the Revelation of Divine Motion, and hath the properties of Nature; and also the Revelation of the Unity of Gods effluence in it self. Now which of these two getteth predominancy, in that standeth the Life.

The splendor of the *Fire*, is the Light from the effluence of Gods Unity; and the Essence of the *Fire* is the out-flown will, which hath brought it self with the desire into such Properties. Thus in the out-flown fiery will, we understand *Angels* and *Souls*; and in the sensible sharpened Lights power from the Unitie, we understand the Spirit wherein God is revealed, and understood in the spiritual essence; and in the Fire two Kingdomes separate themselves, as the Kingdom of Glory from the efflux of Gods Unity, and the Kingdom of the properties of Nature; and yet [these two Kingdoms] dwell in one another as one. The Kingdom of Nature is in it self, that great *Eternal Darkness*, but the Light is the Kingdom of God; of which *S. John* saith, *The Light shineth in darkness, but the darkness comprehendeth it not*. As day and night dwell in one another, and yet the one is not the other.

Thus from the Fires own propertie, comes the painful life, if it break it self off from the Eternal Light, and doth (as in the propertie of selfhood) enter the object; then is it only fantastick and foolish; even such as the Devils were, and the Souls of the Damned are; as appears Numb. 4. downwards.

In the *fift Propertie of Nature*, is the second *Principle*, with its foundation understood; (as the Essence of the Unity in the Light-power) where in the out-flown Unity is a fire-flaming-love understood, whence existeth the true understanding-Spirit, with the five Senses.

The first three *Forms* are only the property to Life; and the fourth is the Life it self; but the fift is the true Spirit. When the fift property is revealed out of the Fire, then she dwelleth in all the rest, and changeth them all into her sweet love, that no more painfulness nor Enmity is discerned, but even as the day changeth the night.

In the first 4. *Properties*, is that life like the Devils; but when the Light-power (as the second Principle) is revealed in the property, then is it an Angel, & liveth in divine power & holiness, as appeareth in the Num. 5. downwards.

The sixt Property, is the Understanding, as the *Sound*, where the properties in the Light stand all in an equality; then they rejoyce, and the power of the five Senses is manifest, and all the properties rejoyce in one another; and thus the love of the Unity leadeth it self into working, willing, sensibility, finding, and

(*) Highness
Hochheit.

and (*) celsitude. Thus is there a contrary in the *Eternal Nature*; that the Properties existing therein, the love is known, and that there might be something, to be beloved, wherein the Eternal Love of Gods Unity may work, and God may be praised. For if the properties of life be penetrated with the Divine love-flame, then they praise the great love of God, & yield themselves all again into the Unity of God. Such rejoycing & knowledge could not be revealed in the Unity, did not the Eternal will bring it self into painfull moving properties.

The Seaventh Property, is that Essence, wherein all the other are essential; wherein they all act, as the Soul doth in the Body: wherein the Natural, Essential, *Eternal Wisdom* of God (as the *Mysterium Magnum*) is understood; out of which the visible World, with its Essence and Creatures, did arise.

Thus by this Table is understood the hidden Spiritual world, as the Eternal manifestation of God; from whence the Angels and Souls of Men received their existence; therefore may they turn themselves to evill or good, for both lie in their Center.

This Spiritual world is no other than Gods revealed Word, and hath its being from Eternity to Eternity; for therein is Heaven and Hell understood.

III. TABLE.
The seven Properties of the visible World, or external Nature.

MACROCOSMUS

In this Table is signified, how the hidden Spiritual, Eternal Word, (as the *Mysterium magnum*) by the motion of Gods Word issued forth, and became visible, manifest, and Material; And how the inward Powers, through Gods working, have comprehended and fashioned themselves; how good and bad in every thing is to be understood; and yet there was no evil in *Mysterium magnum*, but existed through the sensibility and assumption of self-desire. Here also is shewed what in the working issued forth from every property, and which have the predominancy; according to which every thing is formed and governed.

1 Ground	2 of	3 Nature	4 Pure	5 Element	6 Para-	7 dise
Cold, Earth, Snow	Original of Air	Fire of Essence	Heaven	Light of Nature	Stars	water
Saturn	Mercury the planet	Mars	Sol	Venus Soft	Jupiter	Luna
Sal	Mercury thunder	Sulphur Fl. sh	Sal-niter	Oyl	Power	Body
Black, Gray	Mixt-colours	Red	Yellow	Green, and whitewhite	Blaw	white without within Red and Green
Melancholy	Colleyick		Sanguin		Pbleg matick	
Grossness of Stone	Metal, Stone	Rust	Growing	Pearls	Jewels	Menstruum
Lead	Quicksilver	Iron, Steel	Gold	Copper	Tinn	Silver
Bone wood	Herbs	Resin	Tincture in the Earth	Sweet	Bitter	Grass
Sour	Poyson	woes	Opening	Healing	Svenethning	Flesh
Stopping	Smelling	Feeling	Seeing	Tasting	Hearing	Loathing of Nature
Dying	Lying	Wrath War	Riches	Noble	Reason	Own possession
Lord	Craft	Force	Justice	Faithfull	Truth	Simplicitie
Stealing	Deceiving	Losing	Finding	Earthly Love	being friendly	Lightminded
Obstinate Sad	Confounded Senses	Careless	Constant	Pure	Foysfull	Ignorant
Earthly	Beastly	Evill	Heavenly	Modest	Sensible	Low
wolf	Fox	Dogg	Lyon	Bird	Ape	Great Beasts
Worms	Venemous Wormes	Evill Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fish.

An Explanation of the third Table, MACROCOSMUS.

IN this Table is understood, how the hidden spiritual world hath made it self visible; and with its own breathing forth, hath made it (a) an object where the Eternal Principles are out-flown; and the powers therein became co-material. For the External Nature is no other than an efflux or object of the Eternal Nature. The 4. Elements exist from the first 4 Properties of the Eternal Nature; as the Earth and grossness of all Essences of the Dark desire, where the other six Properties alwayes became co-material; as we may conceive of Metals and Powers, good and bad. The Air existeth from the motion of the *Magnetick* Impression; The Water from the abruption [breaking off] of the Impression, where Heat and Cold are in Strife; the Fire of the spiritual fire. The cold is Perceived in the *Magnetick* sharpness, as in the right root to Fire.

(a) *Segen-
wurff.*

Before the seven Properties, above the Table, standeth *Ground of Nature* distributed in the three first Forms. And in the fourth and fift Form or propertie, is divided the word *Pure Element*.

With the word *Ground of Nature*, is understood the root of the 4. Elements, as the four causes of Motion and Sensibility. By the word *Pure Element*, is understood the Temperature, or the equalitie of Nature, and the four Elements; where the Light also is sensible, Moving, and Elemental. Thus is understood, how the Eternal Element, as the motion of Divine Power is accuated by the ground of Nature, and revealed in the Light; where the pure *Element* is the motion of the inward Spiritual world; and at the Creation of the world, went forth into a Being; and is understood of the fift *Effence*.

The Pure Element is the quality in the Elements; and is called the *Quint-essence* of the Elements; as the *Tincture* of the equality of Nature: both are that occult *Arcanum* so much sought for.

The word *Paradise* in the 6. and 7. Properties, signifieth the spiritual work in the Lights *Effence*; as a springing up, or spiritual growth, which at the beginning of the world, sprung up through all the 4. Elements; and out of the Earth formed it self into all manner of fruits, and changed all the properties of wrathfulness into a Temperature. But when those fierce properties, with the 4. Elements, were awakned, by the alienated desire; and false will in *Adam*, and attain'd the Dominion, then the Greening [springing forth] retyr'd back; that is, it remayned in the *Tincture* of the inward Ground, and is yet in the 4. Elements, but, in the Inward *Pure Element* only; and may not be attain'd but in the New birth of the inner man; and in the material *Tincture*, wherein the Paradisical working is also fully manifest to our understanding.

This Table sheweth from whence all Essences [or Beings] in this world did arise; and what the Creator is; namely that the Creator hath been the divine power-world; which the (b) Unity, as the Eternal will, hath moved, which will, is God himself, But the Separator or Divider, was the owt flown will in the spiritual world; in such motion, he issued out of himself, and made him a subject for his working; in which motion, one subject issued out of another continually, untill the external matter of the Earth (through the divine motion) was drawn into a *Mass* or *Chaos*: and this drawing of the Motion standeth thus still: all things therefore fall in the deep towards the Earth; and that is the reason, that all Power of motion, even to this day, and to the end of Time, continueth so.

(b) *Monas*

Stinbet.
God made first the Angelical light world, which in this place (after the Devils Apostacie) separated into this external visible essence.

The seven Dayes, and seven Planets, signify the seven Properties of the spiritual world, The three Principle in *Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, signifie the Trinity of the divine Revelation; as an everlasting Spring or Fountain, whereout all external Creatures are flown, do flow, and

will flow, even to the end of this time; and therein the Separator, with the 7 Properties, is understood. In this Table we see what proceeded from the 7 Properties; and how the Spiritual power hath brought it self into a Material one (as in the *seven spaces* downwards appears) whereby we may understand whence Good and Evill sprung up in this World.

IV TABLE.

MICRO-COSMUS.

In this Table MAN is held forth; What he hath been in Paradise; as also how the Properties in him (without assuming Self-desire) equally stood in the Image of God: and what he is become through Satan's Deceit: what that Monster of the Serpent (whereby he is become earthly and mortal) is in him.

And then how Gods Word and LOVE came in to help him again, new born in CHRIST, daily destroying that Serpentine Image: also in what danger & misery he standeth in such an Image, either on the ground of Hell or Heaven.

Also a similitude of Divine Revelation and Knowledge in the seven Properties according to Time and Eternity, formed out of all the Three Principles; for a further understanding how he is wisely to regulate his Life; and unto what driving [impulsion] he should yield himself.

Humane	1	2	3	4	5	6	7
Ground	T	I	N	C	T	U	R
before and after the	S	OU	L	E S	PIR	IT	BODY
FALL							
Satur-day	Wednes-day	Tues-day	Sun-day	Fri-day	Thurs-day	Mon-day	
Adam in Paradise	Desire	Motion	Sensibility	Seeing	Loving	Rejoycing	Heavenly flesh
Erring sp.	Sharpness	Anger	Pain	Bitter woe	Hating	Despair	Passion
Christ	Gods word	Life	Acceptance	Sweet	Glorie	Power	Divine Essence
Adam in Paradise	Similitude	Out going Spirit	Heating	High	Humble will	Praising	Unity
Sathan	Self-seeking	Self-knowl.	Self-will	Dominiering	Pride	Reproaching	Folly
Christ	Gods unity	Resignation	Suffering	Yielding	Desire	Equality of Power	Wisdom
Adam in Paradise	Tasting	Thinking	Mind	Under-standing	Spirit	Speaking	Bestium of Nature
Sathan	Desire of division	Lying	Anguish	Doubting	Fall	Stinck	Extruding
Christ	Baptism	Law	Breaking	Hopeing	Humility	Believing	Guin or Type
Adam in Paradise	Strengtb	Penetrating	Might	Holy	Modest	Powerfull	Throne
Sathan	Lord	Potent	Malice	Thirsty	Wanton	Mad	Self honor
Christ	Humility	Obedience	Mercy	Forgiving	Going	Generating	reverence
Adam in Paradise	Angel	Officious	Mild	Friendly	Beauty	Virtue	Diligent
Sathan	Deviil	Perverse	Theevish mind	Murthier	Belial's Whore	Poyson	Earthly flesh
Christ	Christ	returning repentance	New life	Holy	Restoring	Sophia	
Adam in Paradise	Heaven	Child like	Secret	Manifest	Singing	Sounding	Paradise
Sathan	Hell or Perdition	Strife	Torment	Ever fal-ling	Fantafie	Changing	A Den of the Deep
Christ	Christs Calling,	Teaching,	Dissolving,	New mind,	Rejoicing	Praying,	Springing.

An Explanation of the fourth Table.

M I C R O C O S M U S.

IN this Table, *Man* is held forth as a similitude of the Three worlds, according to the Soul, Spirit, and Body; What he hath been in the beginning, according to his Creation; What he is become in the fall, by the Spirit of Error; and What he will be in the new birth through the Spirit of Christ; which is a true Essential Image, out of the three Principles of the Divine Revelation; as from the outflown Word of the Divine will.

Man according to the Soul, is an Eternal Nature of the firing quality, as a spark out of the Center, from whence the fire existeth: If this ground cannot reach into the divine Light; then is it a Darkness of the *Magnetick* attractive desiring power; but if he reacheth out of the fire, unto the light, that his *Magnetick* desire feeds on the out-flown Unity of Gods Love; then ariseth from that fire the good true Spirit, even as light shineth out of a Candle. These are now two Principles, the *Soul*, in the fire of Eternal Nature; and the *Spirit* in the light of Divine Power. But the Body is the third Principle; as an Essence of the visible world, from the Starrs and Elements, formed into an Image, out of the seven Properties of Nature.

The Soul hath the seven Properties of the inward Spiritual world, according to Nature; But the Spirit of the Soul is without these Properties; for it standeth out of Nature, in Gods unity but through the Souls fire Nature, is manifested in the Soul; for it is the true Image of God; as an *Idea*, in which God himself worketh and dwelleth; so far as the Soul brings her desire into God, and submits unto Gods Will: if that be not done; then is this *Idea*, or Spirit of the Soul, dumb and a clefs [not working], standing like an Image in a Looking-Glass, which soon vanisheth, and hath no being, as it befell *Adam* in the Fall. But if the Soul submits to God, and bringeth its Magnetick hunger into Gods Love, the Soul then attracteth divine Essence, namely, the Essential Wisdom of God; then her *Idea* or *Spirit* becometh Essential in the Lights power, and obtaineth a pious life; as being then the true Temple of God, wherein Gods Unity is revealed and operative.

But if the Soul herself with her desire, bring in self-love; and with her desire turn herself into the seven Properties, to try them; and feedeth on the vain delights of the seven Properties; then she extolls herself, and maketh to herself an (a) *Evestrum*, as an Astral Object; which *Evestrum* presently hungrerth after the vanity of the false delight; even as it befell *Lucifer* and *Adam*, where the *Evestrum* of *Lucifer* imagined it self into a *Phantasie*; and the *Evestrum* of *Adams* Soul, into the Animalish Properties of the External world; whereby the Soul was poysoned, and the Body (out of the Earth's *Limbo*) was suddenly infected; that the Animalish properties awakened in him, and longed after Earthly, Beastly sustenance; as Heat, Cold, Sharp, Bitter, Sweet and Sour; and with these Properties introduced it self into a springing fountain of such delights; and so with the desire, Fed on Good and Evil; whereby the Image of God, as the *Idea*, became obscure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glass; and so was the Soul cut of from God, and stood in a Naturall will; but Gods will in the Spirit worked work'd no more; and the will of the *Evestrum* (as the Opposite Image of the dark eternal world began [to work]), for the holy *Genius* was changed.

At the head of this Table standeth T I N C T U R divided into the seven Properties; which signifieth the Equalitie of the seven Properties according

What Man is in his Trinity; as first according to Paradise; Secondly, according to the Spirit of Error; Thirdly, according to the New-birth, which Christ teacheth and will have, John 3.

N. B. The Difference between the Soul, and the Spirit of the Soul which without God, is but a dead Image.

(a) *Evestrum* is a continued Astral Influence in the 4. Elements, and likewise, an Astral Spirit in Man.

How the holy similitude of God in Man became quenched, and a monstrous Image assumed.

(b) Accepta-
bilitie
Benehmitg-
heit.

to the Soul & Body that in the first man before the fall, the propertie [or incli-
nation] to separation, (b) and Acceptation, stood in a like will; and all its desires
were brought into Gods Unitie : thus were they the true Paradise ; for the EC-
sential Spirit with the Unity of God, was revealed in them , who were to work
through Gods love in all things. But the Devill envied them , and with his
false Lust deceived the seven Properties of life , and perswaded them , it
would be good for them , and they should become wise ; if the Properties
(each one according to its kinde) would introduce themselves into self-Ac-
ceptance , then should the Spirit tast and know what was Good and Evill : but
then it could not subsist in Gods Unity , of that he told them nothing.

But no sooner had they brought themselves in their own lusts , than such a
strife and contention awakned in them, that all the Properties began to be for-
med in their self-hood.

Thus was our
Nature first
corrupted :
which ground
was never be-
fore so plain-
ly discovered.

Thus the Unity, as the Element, was broken [or divided], and the four
Elements strove for predominance; whereupon suddenly from without, fell in
the Inequality, as *Heat* and *Cold*, and the *Astral* division working in the Bo-
dy ; and Gods wrath (according to the Dark worlds propertie) in the Soul ;
which caused in them (according to the Soul), Horror, Anguish, Necessity, and
Eternal despair; and in the Body, arose Heat, Cold, Woes, Sicknefs and a Mor-
tal life. Thus Gods Image, the whole man, fell from his Ordinance ; and
became a disguised monster : and the awakened Properties presently began to
set up their Government, with Envyng, Murthering, Raging, Tearing and
Tormenting. Love was changed into Pride and self-love ; Desire, into Co-
vetousness ; Sensibility, into Envy ; and the lifes fire, into wrath : Thus was the
Hellish foundation, in the whole Man, revealed, and ruled both in Soul & Body.

(c) Origin is
in-spoken.

Now this Hellish Foundation, is the Spirit of Errour, for which man must
have been damned, had not the Divine mercy, the Serpent-treader (as the efflux
of Gods love) after the fall, been presently (c) promised to the New birth, in
the Holy Name Jesus. Which holy Name hath, in meer mercy, and great
humility for mans soul & body, given it self forth, assumed humanity, broken
the power of the diabolical Spirit of Error, killed the lives self-will, & brought
again the Properties into Gods Unity. There the true Spirit (as the human
Idea and Gods *Image*) is renewed again, and filled with the Divine Love-
Effence. And thus the human Soul, through Christs Soul and Spirit in that
love and divine Effence, hath again attain'd an open Gate unto God.

Souls ground.
1, 2, 3. first Princip.
Souls Spirit
out of God
4, 5, 6. second
Princip. the
Body. 7. Hea-
venly, now
earthly.

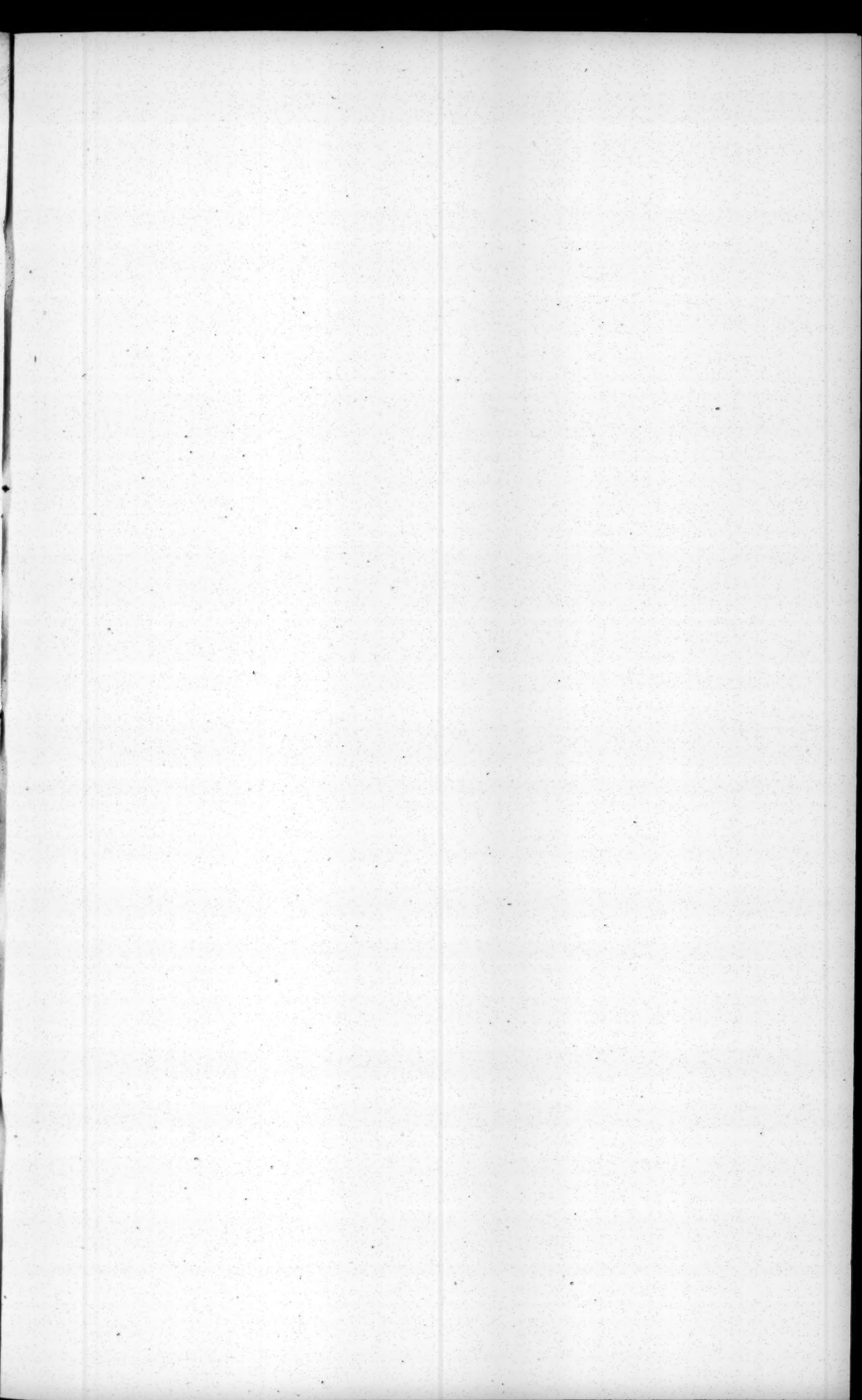
Thus in this Table is held forth [or drawn to the life] what *Adam* hath
been ; what, through the Fall, he is become ; and how he is again Redeemed ;
and what is his New-birth out of Christ Spirit. And these are delineated in the
seven Properties under the Word TINCTUR. In which Properties the
Soul hath its *Center*, and in which the Spirit, and in which the Body [have
their *Centers* also] of which the Reader may further consider, for under them
stand the seven Dayes of the week, intimating, that Man is even the same.

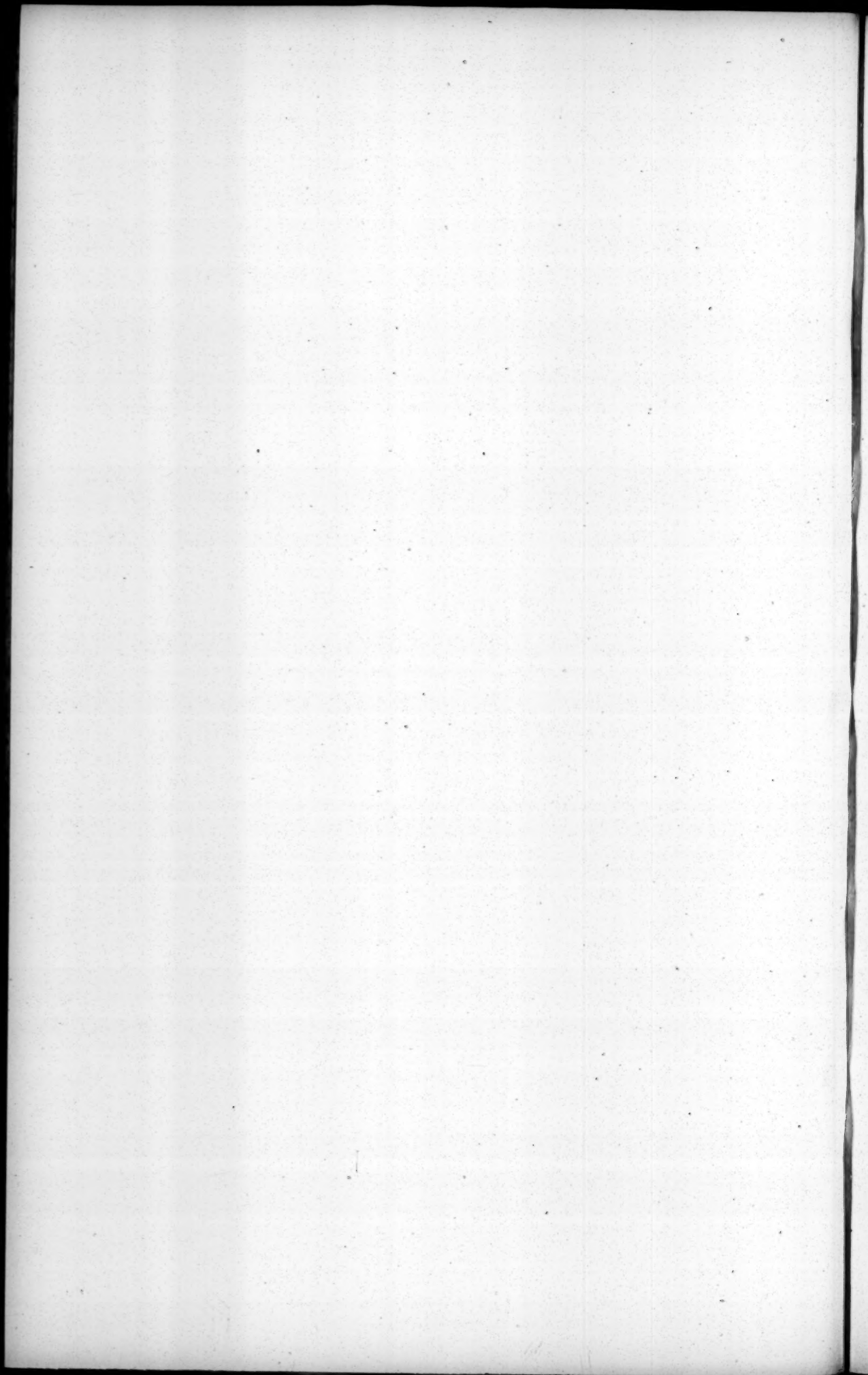
This Table sheweth what Man is internally and externally ; first ac-
cording to the good *Adam*, and then according to the corrupted *Adam* ; and
also what he is again in Christ. Whereby, we may understand, how Evill
and Good is man ; and whence exist the Propertie of good and evill, both in
the mind and senses.

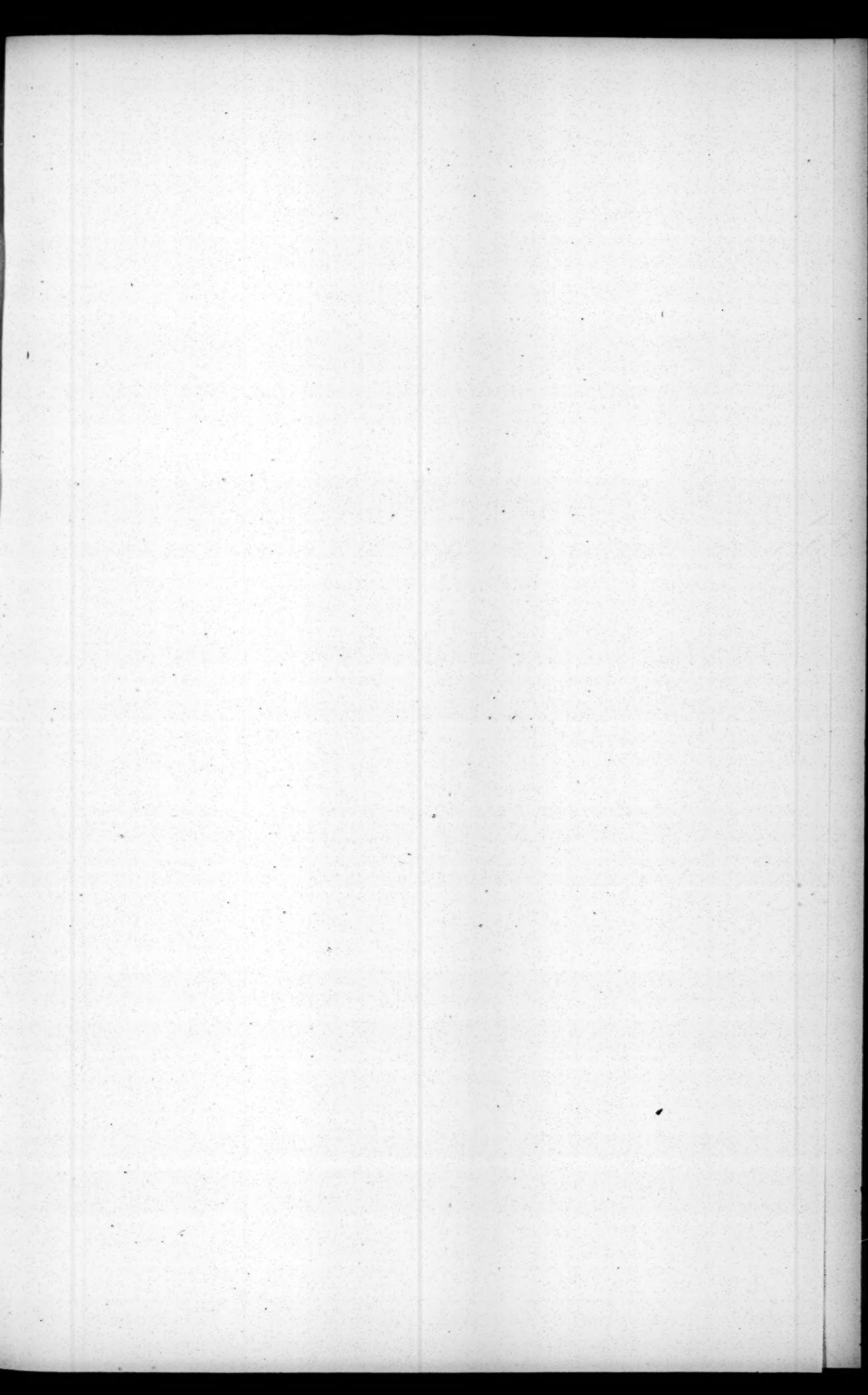
By the word *Sathan* (signifying the Spirit of Errour) is not understood a
Creaturely-Devill ; but the Spring [or fountain] of the Spirit of Error.

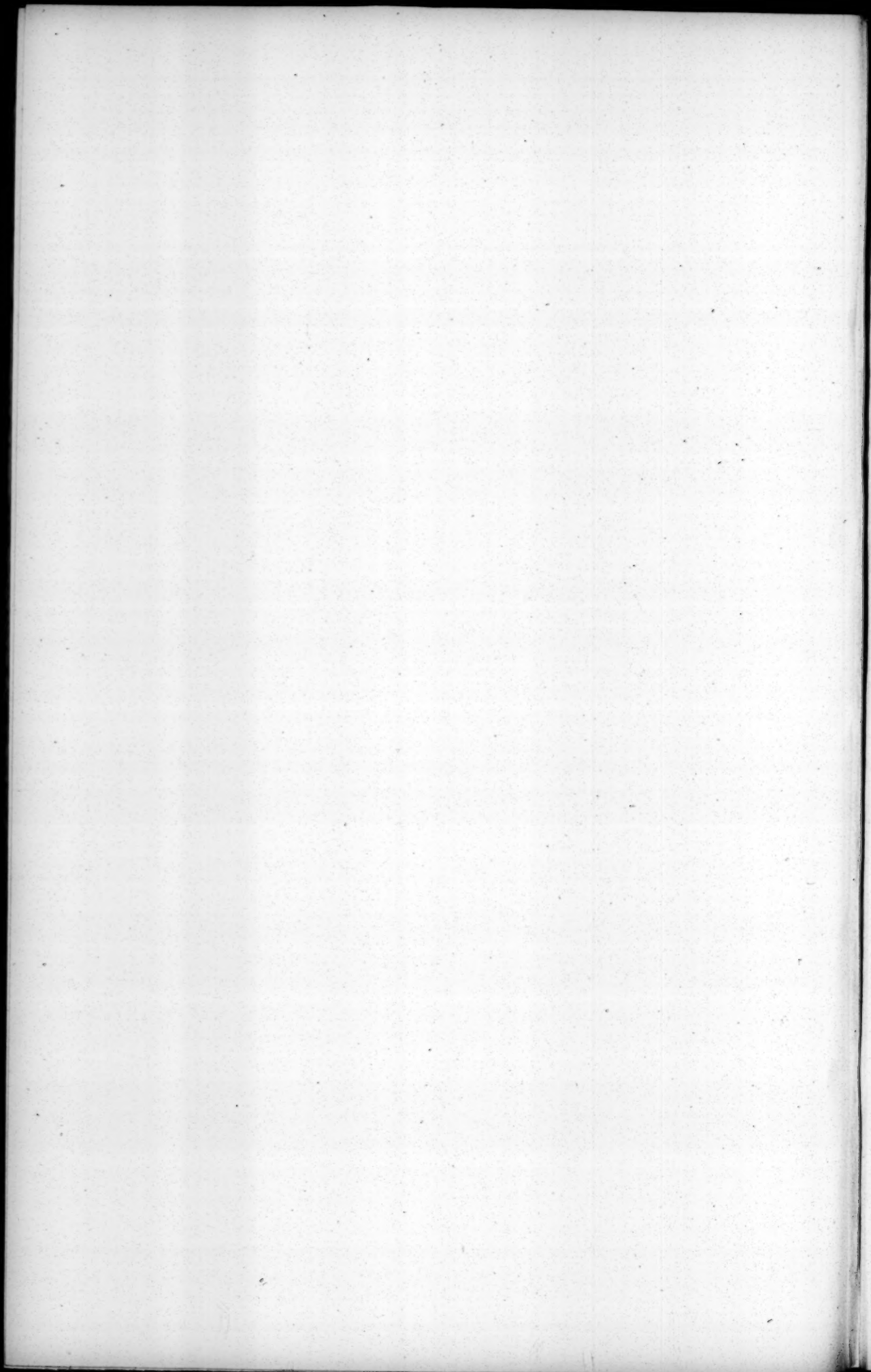
And by the word *Christ*, is understood the New-Man (according to the
internal) in the Spirit of Christ. The other spaces, are understood as in the
other Tables ; wherein is understood the cause of mutation.

F I N I S.









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